School of Theology at Claremont
1001 1351912

MEMBERS OF THE PROGRAM STUDY AND STATEMENT CONFERENCE.

CHINA'S CHALLENGE AND THE METHODIST REPLY

THIS movement, bringing together many of the Methodist leaders to celebrate the accomplishment of a century of well-directed effort and to plan more largely for the future, is full of promise. Since the cessation of hostilities in Europe, it has been conclusively proved that "encouragement of militarism entails disaster," and that "peace brings blessings." These statements are as evident as the bright rising sun. Now the sole purpose and the stupendous task set by your church is, by the good will of God, to carry on all sorts of philanthropic work so as to make it possible for all men in this twentieth century to live in peace and to be free from suffering. Such a program not only benefits China, but is welcome to all nations. I look forward to the day when ever greater success will be awarded the efforts of Methodism so that unlimited happiness may come to humanity and that those who do believe may be baptized with the spirit of true faith and worship.

HSU SHIH CHANG

President of the Republic of China

(Extracts from an address delivered to the Program Conference of the Methodist Episcopal Church at the Winter Palace, Peking, February 9, 1920.)

BV
3415
P75
1920

CHINA'S CHALLENGE

and the

METHODIST REPLY

Methodist Episcopal Church. Conferences.
China Central conference.

Program of Advance of the

Methodist Episcopal Church in China

adopted at the

Program Study and Statement Conference

Peking

January 27—February 10, 1920

EDITED BY PAUL HUTCHINSON

THE METHODIST PUBLISHING HOUSE IN CHINA
SHANGHAI

The Program Statement Conference of the Methodist Episcopal Church in China, before adjourning its sessions at Peking, February 10, 1920, authorized the publication of its findings in such form as might seem best to its Committee on Editing, Estimate and Survey. The direction of this work was placed in the hands of the secretary of the committee, who has been greatly assisted in preparing this volume for the public by F. T. Cartwright, Wong Gang Ho, J. M. Yard, and J. I. Parker.

A FOOTNOTE TO THE ENTIRE BOOK

RECENT events in China and elsewhere make it certain that the financial aspects of the Peking Program cannot be carried into effect in their entirety before 1925. The program, however, will be carried through, although with a smaller expenditure of mission funds than is suggested in certain paragraphs in this book. Since the book was compiled, in March 1920, the demand for its publication has been unceasing. It certainly gives a true picture of what the Methodist Episcopal Church would like to do, and by the help of God will do, to win China for Christ during the next four years. And it marks out the main lines of effort in an unmistakable manner. With this word of explanation it is sent forth, with the hope that it may be found of value by Christian workers in all churches. Financial askings have been eliminated as far as possible, and where they remain, or are suggested, they should be regarded as under the necessary revision of the circumstances under which the mission board works.

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California
915

TABLE OF CONTENTS

China's Challenge 10
The Methodist Reply 11
Methodism Faces Its Task In China 15

Evangelistic Section

What is Evangelism? 23
The Development of Institutional Churches 24
Special Evangelistic Campaigns 29
Developing the Self-Supporting Church 33
Requirements for Church Membership 36
Supplying the Needed Workers 37

Educational Section

China's Educational Challenge 41
Organization of the Methodist School System 44
The Primary School—Key to the Situation 46
The Middle School 49
Universities and Junior Colleges 51
Normal Schools 53
Biblical and Theological Education 54
Vocational Training 63
Promotion of the National Phonetic Script 65

Medical Section

The Medical Situation 69

General Section

Building Up the Sunday School 77
The Contribution of the Epworth League 77
Providing Literature for the Chinese 78
Publicity—At Home and Abroad 79
Lantern Slides and Stereopticons 79
Promoting the Methodist Program 80
Work for the Missionary's Wife 81
Missionary Organization 82
Building and Construction 85
Preparation of Missionaries 87

Programs of the Annual Conferences

Comparative Charts 91
Central China Conference 109
Foochow Conference 117
Hinghwa Conference 129
Kiangsi Conference 141
North China Conference 151
West China Conference 165
Yenping Conference 175

Appendix

The Place and Purpose of the Methodist Episcopal Church in China 191
Report of the Program Conference to the Central Conference of Eastern Asia 193
Resolutions Adopted by the Program Statement Commission 196
General Considerations Regarding Medical Work 198
Personnel of the Program Statement Commission of the Methodist Episcopal Church in China 200
Committees Appointed by the Program Statement Commission of the Methodist Episcopal Church in China 211
Organization of the China Centenary Movement of the Methodist Episcopal Church 212

Index

LIST OF ILLUSTRATIONS

	Page
Program Study and Statement Conference	Frontispiece
Increase in Methodist Forces 1919-1924	9
Methodist Occupation of Territory 1860	12
Methodist Occupation of Territory 1880	12
Methodist Occupation of Territory 1900	13
Methodist Occupation of Territory 1920	13
Desired Increase in Number of Missionaries	34
Methodist Educational System	45
Union Universities in China	52
Number of Methodist Schools in China	55
Attendance at Methodist Schools in China	58
Medical Work in a Chinese Province	70
Total Methodist Medical Staff	72
Population of Methodism's Territory	91
Membership of the Methodist Episcopal Church	92
Members in Every 10,000 of Population	93
Percentage of Membership Increase	94
Length of Missionary Occupation	95
Methodist Missionaries in China	96
Missionaries in 1,000,000 of Population	97
Missionaries in 1,000 Church Members	98
Total Number of Chinese Workers	99
Chinese Workers in 100,000 of Population	100
Chinese Workers in 1,000 Church Members	101
Methodist Schools of All Grades	102
Attendance at Methodist Schools	103
Chinese Support of Preachers	104
Chinese Per Capita Support of Preachers	105
Present and Proposed Number of Preachers	106
Preachers in 100,000 of Population	106
Proposed Distribution of Mission Funds	107
Evangelistic Work in Central China Conference	108
Educational Work in Central China Conference	111
Medical Work in Central China Conference	113
Rural Evangelistic Work—The Primary Unit System	115
Evangelistic Work in Foochow Conference	118
Educational Map of Foochow Conference	121
Foochow's Medical Field	126

Evangelistic Work in Hinghwa Conference 131
Educational Work in Hinghwa Conference 135
Medical Work in Hinghwa Conference 137
Evangelistic Work in Kiangsi Conference 140
Educational Work in Kiangsi Conference 144
Medical Work in Kiangsi Conference..... 148
Evangelistic Work in North China Conference..... 152
Preachers in North China Conference with College Education 153
Comparison of Income At Home and Abroad of North China Conference 154
Educational Work in North China Conference..... 155
Medical Work in North China Conference..... 158
Evangelistic Work in West China Conference..... 164
Literacy of Church Members in West China Conference..... 165
Educational Work in West China Conference..... 167
Medical Work in West China Conference..... 169
Evangelistic Work in Yenping Conference..... 174
Educational Work in Yenping Conference..... 177
Medical Work in Yenping Conference..... 179

To meet the emergency in China the Methodist Episcopal Church should more than double its force of workers within the next five years.

Present total force of workers of the Methodist Episcopal Church

Working force, foreign and Chinese, needed at the end of five years.

Can we meet the demand of the hour?

CHINA'S CHALLENGE

Says Mother China, she who has suckled a quarter of our race, who holds in her hands the destiny of a continent, who plays with her passions upon the peace of a world:

I have given myself for the lighting of the torch of democracy amidst the immemorial darkness of Asia.

Tell me, you who would make the world safe for that ideal, is it to be kept aflame?

Look with me upon the four hundred millions of my children.

Three hundred and seventy millions of them live within daily sight of want.

Three hundred and eighty millions of them cannot read.

Three hundred and ninety millions of them still burn incense before idols.

Uncounted millions of them have never heard the good news that has changed the West.

The labor of one of my sons is far cheaper than the labor of a horse or an ox.

All but a pitiful handful of my daughters live without learning, without outlook, shackled in a slavery of sex.

Year after year plagues sweep my borders; pestilence lurks within my alleys.

Corruption eats at the authority of my government; about me I seem to see a circle of enemies, and I fear lest they rend me limb from limb.

Temples that have been thronged for ages stand empty, and the awful destitution of irreligion saps the moral energies of my people.

Voices cry aloud that I am perishing, but if I perish the torch goes out.

When the torch goes out it will be night in Asia, and nowhere can the nations walk abroad in safety.

Who will come to my help?

THE METHODIST REPLY

Answers Methodism, awake to its world responsibilities, hearing the call of a great nation:

I cannot do everything, but I can do some things. By the help of God I purpose:

To fling out great campaigns of evangelism for the bringing of my message to tens of thousands who have never heard it.

To place great institutional churches, proclaiming the complete gospel, in a dozen of China's greatest cities.

To develop social service in every one of my churches, be they in city or country.

To inspire my children until all are reading, intelligent citizens of the Republic of China and the Kingdom of Heaven.

To scatter schools so that wherever my workers go the children may have the opportunity of education.

To make this education fit the needs of China's people, that with hand and head they may work to make their country strong.

To spread the essentials of knowledge until there shall be thousands where now are but hundreds to assume the responsibilities of citizenship.

To make the universities already founded a source of unexcelled higher education to China's sons and daughters.

To raise up Christian leaders of such stature that they shall command the attention of all men, and so lead their nation to the allegiance of Jesus Christ.

To broaden the ancient love of literature by placing books that stir the mind and heart within the reach of all.

To flash my message of a new day before the eyes of thousands who cannot receive it in any way other than by pictures.

To throw myself, with hospitals and dispensaries, more desperately into the fight against dirt, disease and death.

To place increasing responsibility for all this upon my Chinese sons and daughters, that they may speedily take the leadership in making China Christian.

1860

The Methodist Episcopal Church is just winning a foothold in and about Foochow, in the province of Fukien.

1880

Work has been begun in four provinces; Fukien, Chihli, Shantung and Kiangsi.

TERRITORY IN CHINA

1900

The main centers of Methodist occupation are now clearly outlined. The church has leaped hundreds of miles west into the heart of Szechuen province and there is work in Kiangsu and Anhwei.

1920

Territory of the Methodist Episcopal Church as it is today. Where will be the next advance?

PEKING

The Methodist Program Conference and What Happened There

METHODISM FACES ITS TASK IN CHINA

"A GREATER Methodism is going forth from this conference to face the clamant needs of China. This is a gathering of epoch-making importance, not only in the life of our church, but in that of all the churches, and in that of China itself."

It was a committee on resolutions which said that, but even a committee on resolutions sometimes speaks its true convictions. This was one of the times. The Program Study Conference held by members of the Methodist Episcopal Church in Peking, China, from January 27 to February 10, 1920, *was* epoch-making. It did insure a greater Methodism in the young republic.

For several years Asia has been feeling the ferment of a new age. The shock of the world war has been like the thrusting of a string into certain forms of chemical solution. Crystallization is setting in, and the whole Far East is about to polarize its life about certain ideals. Will they be Christian?

Just at this time the Methodist Episcopal Church feels the thrill of a new energy, generated by the success of its Centenary campaign in the United States. To the world-wide vision of its leaders the church has responded in a way that shows it is ready to undertake its world responsibilities on a new basis of support and expectation.

These two forces meet and interact within the Methodist Episcopal Church in China. There is the anxiety of the patriot that his country may be won in this decisive hour to the path of peace and righteousness. There is the determination of the Christian that the devotion of the church in America shall be matched by equal devotion on the part of the church in China. Between them, the two provided the impulse that set in motion the process which brings Methodism at this moment to its position of tremendous potency.

From the bishops in China—for Bishop Bashford had a large part in launching this movement before his death—to the Board of Foreign Missions in America went the request for the setting aside of some man capable of leading the church in a study of all its resources and a discovery of its task. That man was at hand, and in September 1919 Ralph A. Ward landed in Peking.

Dr. Ward was no stranger to China. It was as a missionary in Foochow that he won the attention which gave him a place among the leaders of the Centenary in America. During that long campaign he had amply proven his right to inclusion among the best of those who carried through to triumph that tremendous undertaking. Calls for his services were heard on every side. But he knew what was astir in the Far East, and gladly he turned his face back toward China.

In company with Bishop Lewis, Dr. Ward set out upon a tour of visitation that included every annual conference and most of the mission stations of the Methodist Episcopal Church in China. In each the method of his study was the same. "What are your problems? What is your program?" he asked. The response of the Chinese members of conference—and laymen as well—was encouraged, with the result that annual gatherings that had grown accustomed to sessions in which the missionaries did most of the talking were thrilled to hear Chinese by the dozen stand up and succinctly describe the work being done, the work still to be done, and suggest plans for the doing of it.

With Dr. Ward was Mr. J. I. Parker, a man who combines a passion for statistics with the ability to make facts graphic through chart and map (the charts and maps shown in this volume are largely the fruit of his labors); Mr. C. A. Jones, who had rendered valuable service in the publicity department of the Centenary in America; Mr. S. H. High, who had conducted the Centenary inspecting party through Europe, and Miss Helen Griffiths, for several years connected with the office of the Board of Foreign Missions.

By the time the group reached West China and spent weeks in inspecting the field from Chengtu to Chungking, it had grown. At Nanking, where the Central China Conference held its sessions, it was still larger. At Nanchang, when the Kiangsi Conference gathered there, it had begun to assume unusual proportions. At Yenping, after the long trip over the mountains, recruits were gathered. Others were added at Foochow; still others at Hinghwa. By the time the swing around the circle was complete and the party started back to its beginning point for the culminating gathering, it had grown to include more than seventy-five people. More than one hundred and thirty had some part in the final meeting at Peking.

The company was not hastily gathered, and it was not taken on the trip, like the stranger at the funeral, for the sake of the ride. It was a well-conceived and carried-out attempt to force the Methodists in China to think in national terms. Few persons in other lands realize how difficult that has been. They do not pause to consider that the thirty days or more of travel that has separated West China from the other work in the Yangtse valley, or the strange language that has differentiated Foochow and Hinghwa from Peking, has tended to produce a series of seven conferences which frequently acted as distinct entities rather than as a national organism.

The tour of Dr. Ward's party changed that. Not only were missionaries taken with him, but Chinese pastors had an equal place. There were more Chinese than foreigners in the conference which met in Peking. And when the man from Chengtu had actually had first-hand contact with the work in Yenping, he came away with a new sense of understanding, not to mention a store of new ideas.

To many that trip was something like the exclamation of the Tammany politician who, traveling to a Denver convention, awoke one morning "somewhere in Iowa." It was his first experience outside Manhattan. Silently he gazed for some time out the window. Finally he cried to a friend, "Look here, will you, Tim. Human life everywhere you go!"

It was a revelation for some who traveled with Dr. Ward to find Methodism everywhere they went. They found it the same kind of Methodism they had left at home, but frequently with its peculiar problems and processes. And they came to understand that if Methodism was to use all the force of all its parts to meet the needs of China, it must seek to face and solve its problems on a basis that took all these difficult conditions into account.

Just because of these weeks of study it was possible for the delegates to the Peking conference to do that. It was a Program *Study* Conference, and its first days were given to the study of the detailed programs which each annual conference had evolved. Meanwhile the delegates had been divided into committees, which for long hours studied the requirements for a national program along various lines of Christian activity.

When these committees had finished their study, their conclusions were reported to the general body. In those cases—those many cases—where the meaning of the committee report was not crystal-clear, more debate followed. When the final vote was taken—and debate went on until the vote was either unanimous or overwhelmingly affirmative or negative—the recommendation became an integral part of the program.

It is this program—the reports of the committees as adopted, and of the proposals of the annual conferences—that makes up the bulk of this book. It makes very clear just what the Methodist Episcopal Church in China feels that it is called upon to do during the next five years, and how it is going to do it.

Programs are not new things, even in missionary work. But the facing of a task scattered over a nation as enormous as China by a whole church, actually studying most of it on the spot, and forming the program, not to fit financial resources, but to fit the need and opportunity—this marks a new day in winning a nation to Christianity. No Methodist worker in China, no matter how far removed from other stations, should ever again regard himself as anything but a unit in an inclusive, nation-wide organization. No Christian body can ever again regard itself as doing its full duty until it has approached its task in a manner equally careful and far reaching.

It was officially stated that the Conference was held, with its months of preliminary study, "that there should be sensed in the most accurate way the movements that are current in China today, that the great goals immediately ahead of the church should be definitely identified and that related policies be so clearly seen as to support them by consensus of judgment, rather than by a mere majority vote."

So well did the Program Study Conference attain these ends that the Central Conference of Eastern Asia, which met following its adjournment, was glad to adopt the following motion: "The Central Conference of Eastern Asia heartily endorses the work of the China Program Statement Commission of the Methodist Episcopal Church in China, its processes for continuing the work of study and the plan of the Commission for carrying out this program, and to that end we adopt as the actions of this Conference the actions mentioned in the statement read by the Committee

from the Program Statement Commission."

Program study and program statement is, of course, only a beginning. But it is a beginning. And coming at this time when China is in such tremendous need, while the church is awakening so to its world responsibilities, it seems sure evidence of the leading of the hand of God. From this beginning the Methodist Episcopal Church in China must go on to great things.

Evangelistic Section

Why new churches?
Where shall they be built?
What sort of churches shall they be?
Why new workers?
Where shall they work?
What sort of workers shall they be?

The progressive movement in China has been gathering momentum ever since the year 1900, which, like a great red line, divides the old from the new. There have been back currents and little eddies into side bays, but the great stream of Chinese thought and emotion has gone steadily onward. All who know China agree that we are now at one of the most momentous hours of the nation's life. Let the wonderful Students' Movement and the stirring challenge of the China-for-Christ Movement bear witness. The fervor of the old mystics and the consecration of the crusaders is in the air. Now is the opportunity for a sane evangelism to capture this enthusiasm for Jesus Christ and the Kingdom of God.

James Maxon Yard.

The aim of the Christian church in China.
The church—not a place, but a plant.
What an adequate evangelism requires.

WHAT IS EVANGELISM?

The aim of the church is to bring the Kingdom of God on earth—to establish a civilization dominated by Christ, that permeates home, business, industry, politics, education, and the whole life of the nation. Our goal is, of course, the salvation of the individual, but quite as much the complete redemption of the whole of society.

The church has emphasized evangelism through preaching. She must now emphasize evangelism through service. Not that there should be less preaching, but vastly more service. The church must have a far wider program than ever before. Methodism must have no less an aim than to mould and master the new civilization of China for Jesus Christ. Civilization will not be Christian except as individuals come into real fellowship with God through Christ. The living power of such a fellowship must be the heart of every Christian program.

But the church has entered a new phase of her history. This is the day of social Christianity. From this day forward every church, as far and as soon as possible, should be a plant and not merely a place for worship. Our churches must be so organized that every man and woman has a specific Christian task.

No man is truly saved until he becomes a server, a savior. The church, therefore, has not done its duty by a man until he has been given some real work to do for society in the name of Christ.

All this means bigger men as leaders; better trained men; better paid men. It means a larger proportion of the total forces and resources than ever before proposed devoted specifically to evangelistic work.

So it is that evangelism in this new day means not one individual preaching, but a staff preaching, teaching, healing, training, helping men to Christ, and serving men as he served them.

The institutional church—all round service to all round need.
What is an institutional church?
Activities in an institutional church.

THE DEVELOPMENT OF INSTITUTIONAL CHURCHES

The demand for institutional church work in China cannot pass unheeded. The great word of the hour is service. Only by a great program of service, centering around the preaching of a great gospel, can the teeming millions of China be gripped. All classes can be won in this way—the poor because their wants are supplied, the wealthy because they are challenged by a commanding program. It is significant that the plan of campaign submitted by every annual conference in China stressed the necessity of this development.

The Institutional Church—What It Is

An institutional church is one which, by the addition of one or more workers to its staff, lays special emphasis on the social application of the Christian gospel. All churches can and should do some institutional work, but a truly institutional church is one with a special staff. The use of the term 基督教社交會堂 has been decided upon to indicate the institutional plants of the Methodist Episcopal Church in China.

The Institutional Church—What It Does

There are certain features which should be common to an institutional program wherever conducted, such as:

Regular church work.
- Worship.
- Sunday school.
- Prayer meeting.
- Organized pastoral visiting.
- Chapel preaching.
- Week-day Bible classes for men and women.
- Personal workers' class.
- Intercessors' bands.

Kindergarten.

Schools. Grade and number depending on local conditions.

Twenty-eight features of institutional work.

Night Schools. Especially where these can be affiliated with Students' Federations and other "free school" movements.

Lectures.

On general subjects. These may occasionally be given by non-Christians.

On Christian subjects.

On hygiene and home sanitation.

On good citizenship.

Illustrated with lantern slides or moving pictures.

Open forum.

Reading Room. Having newspapers, magazines and books on file.

Book Store. Christian and other wholesome literature on sale.

Loan Library.

Exhibits.

A permanent exhibit of charts, pictures and models along the lines of science, hygiene, natural history, anti-narcotics, comparative religions and similar subjects.

Special temporary exhibits of local products.

Loan exhibitions of Chinese art.

Classes for women to teach reading.

Classes for women to teach domestic economy.

Clubs for women.

Clubs for girls.

Child welfare work.

Day nurseries.

Clubs for men and boys, including Boy Scout work.

Playground activities.

Games and recreation for women and children.

Social gatherings with light refreshments.

Tea shops.

Story Telling. The use of typical Chinese conditions for Christian work.

Twenty-eight features of institutional work (continued).
Institutional work in the city.
Serving the country community.

Medical clinic.
Relief work.
Supervised visits to factories and schools.

Institutional Work in the City

Certain forms of social work have already proved their usefulness in city churches not having an institutional staff. Among these are:

Regular church work.
Schools.
Lectures.
Reading room.
Occasional exhibits. These could be arranged by districts or even larger units and then sent out on an arranged schedule.
Classes for women to teach reading.
Clubs for men.
Clubs for women, provided there is a good Bible woman or pastor's wife to take charge.
Occasional social gatherings.
Playground.

Institutional Features in Rural Work

Regular church work.
Schools.
Lectures.
Union with other villages for exhibits.
Hygiene and "clean-up" campaigns.
Reading room.
Night classes for teaching reading, using either National Phonetic Script or Romanized.
Occasional social gatherings.
Demonstrations along the line of seed testing, stock raising, home sanitation, and so forth.
Contests for best local products.

Linking up with union social movements.
An institutional program for Chinese Methodism.
Relations with the Christian Associations.

Union Social Service

Securing space in papers for Christian news.

Co-operation with other denominations in city-wide campaigns of a social nature.

Planning with city authorities for civic improvements, such as opening parks, playgrounds, cleaning streets, and so forth.

Country-wide Service

Organizing branches of the Women's Christian Temperance Union, Anti-Saloon League, Anti-Opium Society, and similar bodies within the local church.

Developing Institutional Work

In order to bring the service of this form of Christian work to the evangelization of China as soon as possible, a general program has been adopted which contains three proposals:

In every conference there is to be established at least one well-staffed, well-equipped institutional church.

The central church of every district is to be worked along approved institutional lines in as far as possible.

Every church is called upon to attempt some form of institutional service.

Relating the Institutional Church to the Christian Associations

The increasing emphasis being placed upon socialized religion is a cause for joy. The Young Men's Christian Association is largely responsible for this condition, for it has carried everywhere the conviction of the church that religion must be concerned with the entire life of men.

Once this conviction of the church took the form that institutional work should be carried on by Christian forces in an organization outside the church proper. In recent years, however, there has been a growing insistence that religion *is* service, and

Relations with the Christian Associations (continued).
Using institutional plants to win students in government schools.

that this institutional service should be rendered not only in the buildings of the Young Men's and Young Women's Christian Associations, but also in the church buildings.

Questions sometimes arise as to the relation of these institutional plants to local branches of the two associations. There is no coordinated program at present, but the Methodists have laid down the following general principles for their own guidance:

There should be the closest cooperation between the church and the Christian Associations in all forms of city-wide or national service.

There is absolutely no inherent reason for competition between the church and the associations. Therefore, the church should make every possible effort to work in complete harmony with the Christian Associations.

Whenever there is any overlapping of work, conferences should be held which should attempt to settle the questions involved to the best interests of the Kingdom of God.

Reaching Students in Government Schools

There is a marked development going on in the ideals of the students of China. Many of the future leaders of church and state may now be found in the schools conducted by the government. For these reasons the church must not overlook its opportunity to reach this rapidly increasing group.

Wherever there are any considerable numbers of these government students in a city, special efforts are called for to win them to Christ. In these the institutional church will take the lead. By cooperation in athletics and the use of playgrounds, and by special lectures—particularly those illustrated by lantern slides—and by the formation of special Bible classes they are to be sought for the fellowship of Christ.

Winning the crowds by special campaigns.
Planning the evangelistic campaign.

SPECIAL EVANGELISTIC CAMPAIGNS

The Christian preacher delivers his message faithfully every Sunday in the year. The institutional church renders its far-reaching service every day. The teacher and the doctor serve to open doors once closed. But unless there is special effort made to press home the message on great multitudes at stated intervals, thousands are never stirred, and other thousands never reached with the gospel message.

Special evangelistic campaigns not only strengthen the existing work and result in a wider proclamation of the truth, but also provide that foundation for the entire program of the church which insures success in every line of effort. Almost every conference in Chinese Methodism has contributed to the method for conducting such a special campaign as that which is outlined here.

The Work of Preparation

Much of the success of a special evangelistic compaign depends upon care in the work of preparation. This is true in many aspects.

There is *the securing of the staff.* This will be composed of the regular paid workers of the area; special workers set aside for this work; and voluntary workers, most of whom are enlisted from the local membership. This staff must be thoroughly prepared in institutes and setting-up conferences.

The selection of *the place in which the meetings are to be held* must be given long thought. Work should begin in the country. After the staff has obtained experience there it can move on to city campaigns. Strategic and accessible centers are to be chosen, where live pastors insure a proper follow-up for the campaign. These centers should be selected at least a month in advance of the beginning of the campaign. In some places a year's preparation is not too much.

The *time of meetings* must be chosen with care. The customs and conditions of localities will determine the proper date. If

Christianity and idol competition.
The message that reaches the Chinese heart.
Preparing the local church for the special campaign.
Advertising an evangelistic campaign in China.

possible it should be at a time when the people have most leisure. Certainly there should be no hesitation because of idol competition. The Christian proposition can compete successfully with any idol affair.

With equal care *the message* and the mode of its presentation is to be worked out with the staff in the setting-up conferences. Each day's program should be arranged about a central theme. A message centered around the idea of God the loving Father, and arousing in the hearers the question as to whether they have been his filial sons has been used effectively.

Much time must be given to *the preparation of the local church.* Every member should be offered a definite part in the campaign. The pastor should design his sermons to arouse and enlist the membership in service. In the weekly prayer meeting topics should be taken from the book of Acts, showing the results of the preaching in the early church. Members should be aroused to pray for the salvation of definite persons. They should be urged to bring in lists of the names of those they wish to see saved. They should be enlisted for personal work, to act as class leaders or leaders of group prayer meetings, as study class leaders, Bible class leaders, ushers, to do visitation work, and for every needed form of service. Previous to the meetings group prayer meetings should be started in the area, to be continued during the campaign. The membership should conduct these. Members who can sing should be sent to help in the singing, others to act as ushers, to pour tea, and so on. Training classes for the preparation of these class leaders and other workers will be necessary.

Much use should be made of *publicity.* The membership should be aroused to the height of expectancy for a blessing upon the community. The interest of the entire community should be awakened. The preparation of a hall in which to hold the meetings and of places to house the workers should call for help from the community.

Equipment for an evangelistic campaign.
The use of tracts and other literature.
Hints for the campaigner.

Posters should be put up in public places announcing the meetings. Illustrated calendars, bearing announcements, may be placed in the homes. Special invitations, announcements and programs should be distributed.

What *equipment* will be needed? A good piece of canvas should be on hand with which to cover temple courts, since these may frequently be used to advantage. The use of the talking machine, and of the stereopticon and lantern slides always helps to draw the crowd. Musical instruments will be required. Also lamps and lanterns to light the hall. And the workers must have their cooking outfit, bedding, and other such necessaries.

Finally, provision should be made for the use of *literature.* Picture scrolls and illustrated posters will decorate the hall of meeting. Picture cards should be secured for work among children. Cards for the enrolment of inquirers must be printed. There should be a colporteur on hand with tracts and plenty of available literature. Some of this may be distributed, and a large part of it sold.

Carrying on the Campaign

The length of the special evangelistic campaign may vary. Successful ones have been conducted in four days; others have required eleven.

It has been found best not to begin or end the effort on Sunday.

The area should be divided into small units and personal workers assigned to each unit.

Special advantage should be taken of market days and other gatherings.

It is usually best to have the same speaker deliver the address at each evening meeting during the campaign.

Personal workers should be well placed throughout the audience, having cards at hand to enroll those interested.

Hints for the campaigner (continued).
A sample day in an evangelistic campaign.
Following up a Chinese evangelistic campaign.

Full use should be made of song. A cornet is the best instrument for leading the singing. Concentrate on some simple songs that fit the spirit of the meetings. Get the songs into the hearts of the people.

Have well-trained ushers. They can do much to welcome the people and make them feel at home. With tact they can maintain order during the speaking.

Each day should be begun with devotions.

While programs will vary to suit the community, the following has proved very satisfactory where used:

7 a.m. Breakfast.
8 a.m. Devotions.
9-12 a.m. Visitation work for men. Speaking to groups at the central hall. Work at the hall for women and girls. Special classes for teaching reading.
1-4 p.m. Visitation work for women.
1 p.m. Class work. Boys' club work.
3 p.m. Welfare lecture.
5 p.m. Supper.
6 p.m. Parade to advertise meeting.
7 p.m. Gospel service.

Conserving the Results

Little is gained in arousing a community if no advantage is taken of the interent aroused. Preparation for the follow-up work should be begun in the local church along with the preparation for the meetings. Local membership should be trained for this work.

This work should be organized along the lines of the unit system. All inquirers should be organized into classes.

Inquirers should be visited at once and contact with the church maintained. There should be no break between the meetings and the beginning of conservation work.

Special services, such as entertainments, lantern slide lectures, and so forth, should be used in this work. Special institutes for teaching to read and for preparing for membership are

Work for the district superintendent.
Amalgamating church members and inquirers.
Centenary success in America brings a crisis to China.
What is a self-supporting church?

recommended.

The district superintendent should visit the area frequently to see that the conservation work is going well. A worker in the evangelistic band should also visit to give inspiration and direction to the work.

Large use should be made of club work for boys and girls. Nothing will bring larger returns than the cultivation of the young.

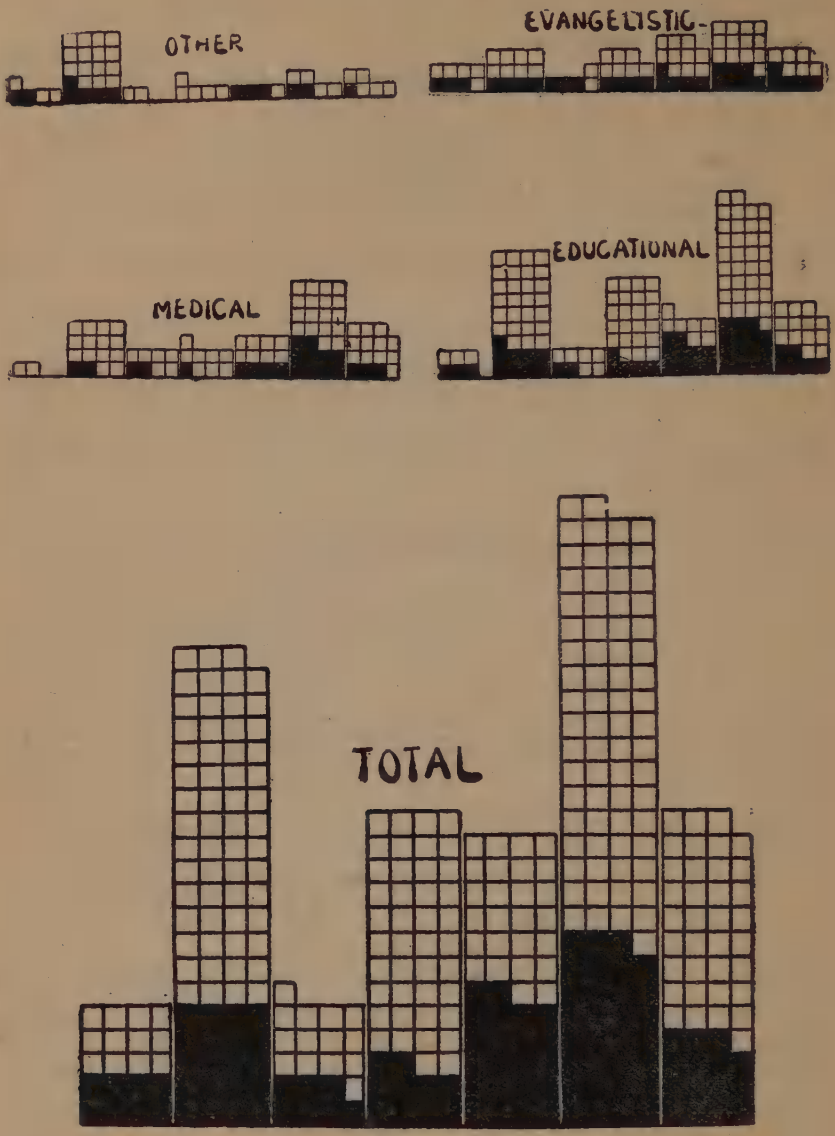
New adherents should be linked up with the former membership in some form of social service. Aim to make these inquirers a part of the church. This means that they must be given a real part in the work of the church, for service for others and the giving of one's self will encourage growth in the Christian life.

DEVELOPING THE SELF-SUPPORTING CHURCH

The church in China has come to a stage in its growth where its attitude toward self-support is of vital importance. The campaign for Centenary subscriptions in the United States has succeeded. The church is thinking and talking of the large sums of money that are to be expended. But unless its strongest efforts are engaged in the movement to attain self-support, there will be grave danger that the success of the Centenary in America will become a hindrance to the establishment of an indigenous church in China. Self-support must be fostered in order that the church may maintain its self-respect.

What is Self-Support?

Any church or circuit which pays its current expenses, meets the salary budget for its pastor or pastors, Bible women, institutional church workers, its apportionment of the salaries of the bishop and district superintendent, and contributes to all regular benevolences is regarded as a self-supporting church.



IF METHODISM SECURED WHAT SHE NEEDS

These are the numbers and classes of new missionaries that would be added to her forces within the next five years. Each square represents one missionary of the Board of Foreign Missions. The black squares indicate the force under appointment in 1919.

Adjusting the pastor's salary.
Methods for cultivating self-support.

Each church should make a survey, showing its present state and the task to be accomplished, in order to push forward toward the goal as soon as possible. Each church should then adopt a definite program for reaching the goal.

The Matter of Salaries

There should be a conference committee for the adjusting of the scale of salaries. The scale should be graded upon the degree of self-support attained. The highest salaries should be paid in churches that have reached self-support as defined in the previous section.

In each conference a Home Missionary Society should be organized to assist in opening new work and to help such places until they attain self-support.

Cultivating Self-Support

Steps should be taken at once to cultivate our membership in the matter of self-support by:

Stimulating the spiritual life of the members.

Instruction in stewardship of life, time and money.

Systematic giving as a part of Christian service.

Tithing as a method of meeting a Christian's duty.

Inculcating a feeling of personal responsibility, so that every member of the family takes a part in giving.

Emphasizing the idea until grasped that the church is the possession of every one of its members, and that each has, therefore, a responsibility toward it.

During 1920 and 1921 the Centenary, in all its phases, is to be held before the churches and preparation made to put on, beginning in the fall of 1921, a great concerted stewardship and tithing crusade, covering all phases of Christian life and activity.

When is a Chinese ready for church membership? Requirements for admission on probation and into full membership.

REQUIREMENTS FOR CHURCH MEMBERSHIP

Great care must be taken in a field such as China that people do not come into the membership of the church inspired by false motives or uninstructed in the way upon which they are entering. Harm has been done in the past by the accession of unworthy or unprepared persons. The Methodist Episcopal Church in China, while expecting large growth during the coming years, is trying to make sure that this growth is a healthy one.

Conferences and pastors are called upon, therefore, to require of those about to become members of the church that, in addition to giving up idolatry, they show evidence of sincerity of purpose and progress in the Christian life and experience, and that they meet the following requirements:

For Admission Upon Probation

The person who wishes to become a probationer must be able to repeat the Lord's Prayer, and the Ten Commandments in abbreviated form. There must also be familiarity with some simple book on the life of Christ, preferably one of the gospels.

For Admission Into Full Membership

In addition to the above, the probationer who would become a full member of the church must be able to repeat the Apostles' Creed, and the Ten Commandments as they are recorded in the Bible. Familiarity with the ritual for baptism, for the reception of members, and for the administration of the Lord's Supper is also required.

By familiarity is meant, preferably, that the applicant can read. If not, then he must be able to answer questions intelligently that are based on these requirements.

The district superintendents are responsible for seeing that these requirements are met in all the churches.

The goal of literacy in view.
How church workers are found and trained.
Educational requirements for conference membership.

Literacy for every member of the church is one of the goals of evangelistic endeavor in the coming five years. It is felt that literacy will have been attained when the student is able to read the New Testament in some form.

SUPPLYING THE NEEDED WORKERS

A large addition to the Methodist forces is necessary if such a program as that outlined is to be carried through. The needed well-educated ministry will be provided by the theological and Bible schools, and a study of the program adopted for their work will show the care with which they are approaching their task.

But there is an additional and immediate need for the training of lay leaders and local preachers—a need that will be present for years in such a field as China. To this end it has been determined that:

Pastors in charge of churches, and all those engaged in evangelistic work, are to provide opportunities for this class of persons to render real service.

Bible schools are to be requested, as a part of their regular work, to provide institutes for this class of workers.

A campaign upon stewardship in all its phases is to be put through in order to increase the number of such workers.

Women as well as men are to be enlisted for Christian service in this manner.

In every conference, also, emphasis is to be placed upon the disciplinary rule (see 1916 Discipline, paragraph 596, section 2) that requires the equivalent of a middle school education for admission to conference. In this way the Methodist Episcopal Church in China hopes to have a ministry which shall meet the requirements of all classes, the educated as well as the uneducated.

Educational Section

Why Christian schools in China?
How many new schools should Methodism plant?
Where should these new schools be located?
What sort of schools should they be?
Who are to teach in these Christian schools?
What are they to teach?

We talk glibly about the importance of the problem of the Pacific, and even the schoolboy can quote Seward, Hay and Taft. But what do we suppose this problem to be? One that concerns a superficial waste of mobile waters? No, the real problem of the Pacific is the problem of the transformation of the mind of China, of the capacity of the oldest and most complicated civilization of the globe to remake itself into the new forms required by the impact of immense alien forces.

John Dewey.

Why the government school system needs aid in China.
Two things needed in the school system of China.
What is the Christian school trying to do?

CHINA'S EDUCATIONAL CHALLENGE

Many the observer who has declared that the future of the Republic of China depends upon the education of her masses. No lasting government of and by the people can be built upon illiteracy.

The government of the republic has evolved careful plans for the education of its future citizens. Unfortunately, the state of the country has forbidden the complete carrying into effect of these plans, although the schools supported by the state have been able to do more than might have been believed possible under the circumstances.

The fact is, so great is the popular desire for education, that with half a chance the teacher can gather students to the limit of his teaching capacity.

The Need of the Hour

Two things are demanded: more schools and higher standards of education.

It is those two things which the Christian church must supply just now. And Methodism is determined to meet this need by putting at least an elementary education within the reach of the children in every community where it is at work. These schools must be of the highest possible standard.

Aim of the Church School

The schools of the church seek to develop Christian individuals and Christian citizenship in China.

To this end schools of higher education, including middle schools, colleges, universities and professional schools have been and must be established. In these Christians are trained to take their places as leaders in the political, social and moral betterment of their country, inspired by the Christ ideal. From these must also go out a strong leadership for the church.

When the government school becomes efficient, what then of the mission school?
Low-grade schools a sign of low-grade religion.

The same general aim is to be found in the primary schools. Through these the children of China and their families are to be won to Christ and prepared for intelligent citizenship. When the government establishes an efficient primary educational system, this aim will be maintained by reaching these children and their homes through teachers who have been trained in Christian schools to work under the government, through the social activities of the church, and through religious education, rather than through carrying on regular primary schools.

The Ideal for a Christian School

Never have the requirements laid upon the Christian church in conducting schools been more clearly stated than by Bishop Wilson S. Lewis, when he said:

"Let the church never think that the enthusiasm of religion is an adequate substitute for intellectual life. Faulty principles of pedagogy, incompetent teachers of youth, illy equipped educational institutions constitute an unspeakable menace to the propagation of the true religion of Jesus Christ. Illogical and unadapted courses of study are a reproach to our intelligence and our piety. Incompetent teachers illy paid by the church whose chief credential is that they can work for small pay are far from being creditable to the cause of Christ. Illy ventilated, lighted and unhygienic school houses misinterpret the gospel which we preach.

"It needs no prophet's eye to discern that China's citizens in years to come will be among the best educated of mankind. Within a score of years this nation will be engaged in pushing to the fore educational institutions and policies which will challenge the admiration of the world.

" We conceive the great message of the church in this hour is to establish in strategic centers educational institutions second to none on earth. Our opportunity is to build models of such excellence both in type and quality as to challenge the best yet known.

Low-grade schools a sign of low-grade religion (continued). Methods of cooperation with government schools.

"Let me emphasize that it is not numbers but quality that counts. One institution well located, well equipped, thoroughly furnished, is worth an unlimited number of those which merit the title of 'sham'.

"This is the hour to proclaim from the doorways of our institutions that we are seeking the best physically, intellectually, and spiritually for those who find their place within our communion. Henceforth let no Methodist have cause to blush for our failure in these respects.

"Rest assured, if we fail in the quality of our educational institutions, posterity will utter such rebuke to the church of this generation as shall bring shame to the faces of our children."

Relation of Church and Government Schools

Church schools should constantly seek friendly relations and cooperation with the government schools of their locality, in social, athletic and scholastic activities. The church schools are not competing with the government schools, and there should be the highest satisfaction in the knowledge that the ideals and standards toward which the church school is striving are finding practical acceptance in other schools.

Church school teachers should be encouraged to associate with government school teachers, and teachers of both schools urged to interchange visits frequently in order to gather new ideas and plans for use in their respective schools.

There should be cooperation in every way possible to help build up a government system of schools and encourage Christian men and women to enter the service of their country as teachers. Steps should be taken toward joint institutes of church and government school teachers.

In various church and school surveys which may be undertaken, in which the services of the church's own teachers and

Winning government recognition.
Organizing the church school system.
What is the work of the Conference Board of Education?

students are enlisted, government school teachers and students should be invited to help in the work.

The church should seek to secure recognition from the government for its schools in as far as the government in the various localities is ready to grant it to church schools.

ORGANIZATION OF THE METHODIST SCHOOL SYSTEM

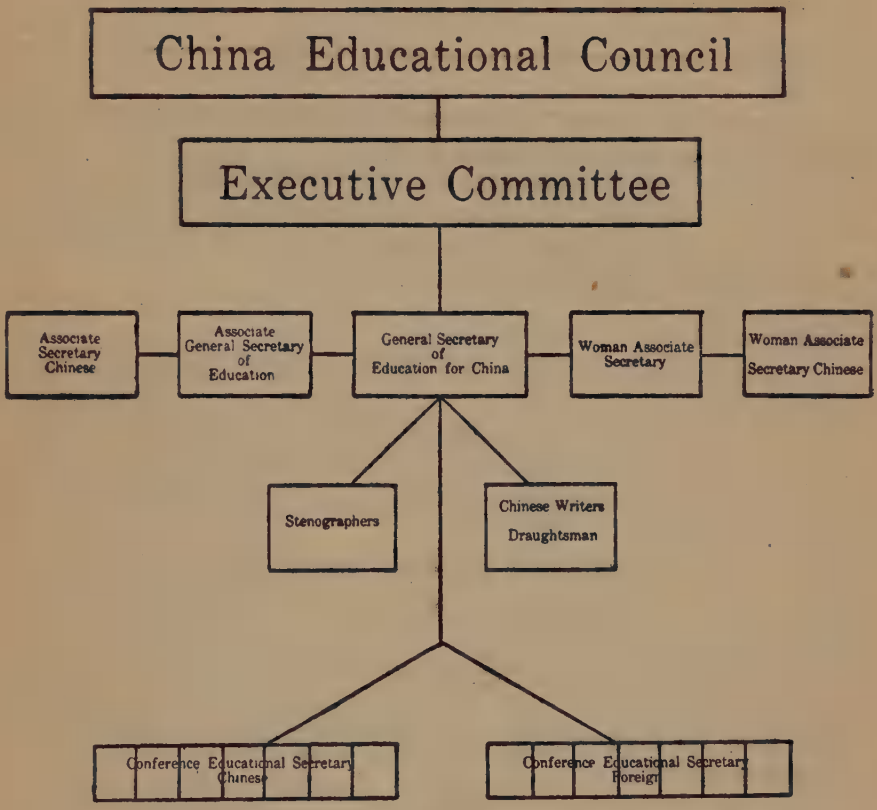
A national Methodist educational board is to be organized, to be called the China Educational Council of the Methodist Episcopal Church. It will be composed of two members from each conference, elected by the conference board of education. These members are to be elected for a two year period, one member from each conference being elected each year. This council will seek to correlate the whole educational work of the Methodist Episcopal Church in China.

The financial askings are expected to provide for the annual expenses of this body, including the travelling expenses of the members to annual meetings.

There is to be a General Secretary of Education for the church, and an Associate General Secretary who shall give full time to the work of Methodist education in China. These leaders are to develop such a staff of associate secretaries and office workers as the growth of the work demands.

Administering Education in the Conference

The general direction of the educational work within each annual conference is to be in the hands of a Conference Board of Education. This is to be composed of representatives from the board of each district, representatives of the annual conference, the women's conference, and of the various higher schools. It will deal with matters of salaries and curriculum in the primary schools, it will distribute the funds of the lower primary schools, and will correlate all the schools of the conference.



METHODISM'S EDUCATIONAL SYSTEM FOR CHINA

Chart of the organization under which it is proposed to build up a balanced and correlated system of schools.

The work of the Conference Executive Secretary.
How are primary schools to be administered?
Strengthening the base of education.

In each conference it is expected that there will be set aside one person to give entire time, as executive secretary of the conference board, to the correlation of the schools of the conference—both boys' and girls'—the study of the school problem and the direction of the training of teachers in service, in addition to the routine work of the Board of Education.

Carrying Direction to the Districts

District boards of education will determine the location of lower primary schools, distribute the lower primary school funds apportioned to the district, and deal with the local problems that concern primary schools on the district. These boards should be thoroughly representative of the district and of the different kinds of schools on the district.

A district supervisor of lower primary schools should be appointed on each district to act as the executive of the lower primary schools of the district.

Local school committees are to be formed as soon as possible in connection with the various lower primary schools. They will look after the local affairs of the schools and help tie the school up with the church.

THE PRIMARY SCHOOL—KEY TO THE SITUATION

Christian education in China has been in danger of becoming top-heavy. It is the purpose of Methodism to see that its primary schools—those on a grade below that of the high school in the United States—meet more adequately the demand for elementary education of the masses. It will be seen that each annual conference has an extensive program of advance in primary education. The church as a whole has also determined the general principles herewith outlined.

General Policy of Development

The lower primary schools are to be administered as a unit,

Not men's schools nor women's schools, but Methodist schools.
Ten lower primary to one higher primary school.
Making the schools pay their own way.
New courses in the primary schools.

and the Woman's Foreign Missionary Society is to be asked to assume, as soon as possible, the responsibility for the lower primary school program of the church in China. The money that has been asked for buildings and permanent support by the two societies will be pooled in one budget.

The work of superintending district units of the primary system will be undertaken wherever feasible by one of the members of the woman's conference. This supervisor will administer the funds of the school on her district, nominate all teachers to the district board of education for appointment, and exercise executive authority over the schools under her charge.

As a general policy ten or fifteen lower primary schools are to be established for every higher primary school.

The objective announced is to make the lower primary schools coeducational as quickly as possible.

Self-support is to be urgently pressed, the aim being to hasten the time when the primary schools shall be entirely financed locally. To this end a regular tuition is to be charged in all schools.

All new day school buildings are to be planned and located with coeducational work in mind, and all of those located in *hsien* cities (roughly comparable to county seats in America) are to have provision for kindergartens.

Equipment in primary schools must be modern. As far as possible it is to be obtained with funds furnished locally.

Teaching in the Primary School

In every *hsien* city where there are lower primary schools a kindergarten is to be established. Where this is not possible, kindergarten methods are be introduced in the first year of the lower primary course.

Nature study, school gardening and school nursery work are to be introduced into the primary schools as soon as teacher training can be given.

Better teachers for Chinese children.
Using the schools to win the nation for Christ.

General agriculture and field work with field crops are to be introduced into the higher primary schools as soon as teacher training can be given.

Immediate steps are to be taken for introducing agriculture, at first under foreign supervision, in those schools where the teachers are trained, where it shall become a compulsory part of the curriculum. This offers opportunity to add vocational or self-help phases to the work, although it is not necessary to develop these unless so desired.

No lower primary teacher is to be employed, except under unusual circumstances, who is not a graduate of a higher primary school, and, so far as possible, only teachers trained in high and normal schools are to be engaged.

In each conference a minimum salary scale for lower primary school teachers is to be adopted, and all schools receiving mission grants are to pay their teachers not less than this minimum salary.

Using the Day School as an Evangelistic Agency

Day schools are to be established first in Christian centers, because of the special obligation of the church to the children of the Christian constituency. This also helps to preserve the Christian atmosphere of the school.

Strong Christian character and spiritual earnestness is to be considered fundamental among the qualifications of a teacher.

Especial attention is to be paid to the quality of the work done in Bible study. Continual effort will be put forth to increase the teacher's knowledge of the Bible and improve the methods of teaching it.

Through institute work and special counsel teachers are to be encouraged to use the concrete situations of schoolroom and playground to enforce the fundamental moral lessons of fair play, honesty and social sympathy.

Improving the work of ill-prepared teachers.
Winning the confidence of the community.
Raising the standards of the middle schools.

Improving Teachers Already in Service

A survey of the educational situation has shown that for some time to come the church will have to conduct many primary schools through teachers who have had little or no previous normal training. It is the improvement of these teachers already in the work that is aimed at by the determination to do the following two things:

In every conference a course of study is to be prepared which will include weekly study classes for all the primary teachers in mission stations and correspondence courses for the teachers in outstations.

The teachers are to be gathered into summer or vacation training schools which shall last at least a month.

Tying up with the Community

Day school supervisors are expected to work out a definite promotional program which will bring the parents of students to an understanding of and sympathy with the educational aims and ideals of the Christian school. The use of lectures, lantern slides, and personal work in accomplishing these ends is suggested.

THE MIDDLE SCHOOL

In missionary education the church should be satisfied with nothing short of the highest standards. Anything less is a misrepresentation of the great principles for which it stands. Work should be so thorough that a student graduating from any church middle school should be admitted without question to the college of the area in which he is situated. Middle schools should confine themselves strictly to middle school work, and not weaken their course of instruction by attempting to hold their pupils beyond the period of graduation, thus practically attempting work

The time for life-work decisions.
Union work in middle schools not favored.
Making a Chinese girl ready for college.

that belongs to a junior college.

In isolated cases it may be necessary to give an extra year of teacher training, but this should not be done at the expense of the regular middle school course.

Winning Lifework Decisions

During the middle school course most students decide upon their life work. For this reason very special efforts will be made during these years to lead every student to become a Christian, and after that, to enter the service of the church. This work is not to be haphazard, but so organized that not one student is overlooked.

Teachers in primary and middle schools are urged to cultivate in the children under their care the habit of reading Christian literature and other beneficial books. Plans to make this the more easy are to be worked out by the Literature Department of the Church.

Matters of Middle School Policy

The general policy of the Methodist Episcopal Church in China is not to enter into union in educational work below that of college grade. However, unusual circumstances occasionally arise which make it wise to ask that the China Educational Council of the Methodist Episcopal Church be consulted as opportunities for federation or union present themselves.

It is considered unwise to offer elective courses in the middle school before the opening of the third year.

Methodist middle schools are urged to conform as closely as possible to the government course in the Chinese classics.

Every graduate of a girls' middle school (except those desiring to study medicine) is expected to have some experience along her chosen line of work before taking up college studies.

The church's program of higher education.
Developing the Junior Colleges.
Women's education to bring China better homes.

UNIVERSITIES AND JUNIOR COLLEGES

As is shown by the map, the strategic location of the four union universities in which the Methodist Episcopal Church has a part, could not be improved. These Universities are to be developed to the position of commanding importance which they are designed to fill. They are not only to act as the crown of the church's system of education, but are to set the standards for all the schools of China.

One question that has troubled some is settled by the decision that any person appointed by a mission board and sent out by the trustees of a union university shall be received as a member of the mission that appointed him on the same basis as other missionaries.

Junior Colleges—Where and When

Strong junior colleges are expected to be developed in connection with each of the union universities.

The establishment of separate junior colleges is approved only when middle and primary schools are adequately staffed and equipped, and when such junior colleges can be opened on the same basis of scholastic standards as maintain in similar grade work in the union universities.

The church favors the establishment of separate junior colleges, provided the above standards are first attained, at Chungking, Nanchang and Taian, as well as the opening of a junior college for women at either Tientsin or Peking.

Women's Colleges

Woman's preeminent service to society is that of home-making. The women's colleges of China must reach China's homes, or they fail. Such women's colleges are therefore called upon to unite in a careful study of home conditions, to work out practical methods of improvement, thus developing strong departments in home economics.

CHINA'S CHRISTIAN UNION UNIVERSITIES

Note how the institutions in Chengtu, Foochow, Nanking and Peking draw their students from most of the provinces of China, as well as from neighboring territory.

Women's colleges in four Chinese cities.
Bible study in the higher schools.
The point of emphasis in Christian education.

Since educational, religious educational, and premedical training the better equips a woman for the home, women's colleges are urged to develop strong departments in these lines, that there may be kept constantly in mind the conditions and interests of the people among whom the young women are to work. Above all, it is expected that the spirit of aggressive evangelism will be fostered.

The staff and equipment of the women's colleges at Foochow, Peking and Nanking are to be strengthened, and a union college for women is to be established immediately in Chengtu. In this the existing normal school is to become a strong educational department. It is suggested that this college be affiliated with the union university at Chengtu.

Higher Educational Policy

Students are expected to complete their senior college courses before going abroad to study. If possible, they should also have a year or so of practical experience, the better to prove their fitness for further training.

Strong Bible courses in connection with the instruction in religious education are called for in all colleges and universities.

A course of religious education is also to be included in the curriculum of middle schools, since most of the Sunday school teachers must be drawn from its ranks.

For the next five years more emphasis is to be placed on secondary primary schools—which are to be raised to the highest standards of efficiency and scholarship—since all college development is conditional on a thorough and widespread development of secondary schools.

NORMAL SCHOOLS

Normal schools must seek to prepare a large number of well-prepared teachers as promptly as possible. To realize this aim the number of normal schools must be increased and those now in existence strengthened.

Two proposed grades of normal schools.
Length of the normal course.
Kindergarten training schools needed.
Strengthening the spiritual life of theological students.

Two grades of normal school work are approved—one of the middle school grade to train primary school teachers, and the other of college grade to train secondary school teachers. Normal school training below the third year of the middle school is not recommended.

Because of the importance of teachers in lower primary schools being familiar with kindergarten work, and because of the importance of higher primary schools having as good a foundation as possible in general subjects as well as in normal work, as soon as appears feasible and sufficient added staff and equipment are provided, a third year is to be added to normal school courses, making five years of work after graduation from the higher primary school.

The placing of four well-staffed, well-equipped kindergarten training schools for middle school graduates in North, Central, West and South China is recommended. Where possible, these should be union institutions. To meet the demand training courses, adapted to graduates of higher primary schools, are to be included in such schools or in the girls' middle schools of the areas.

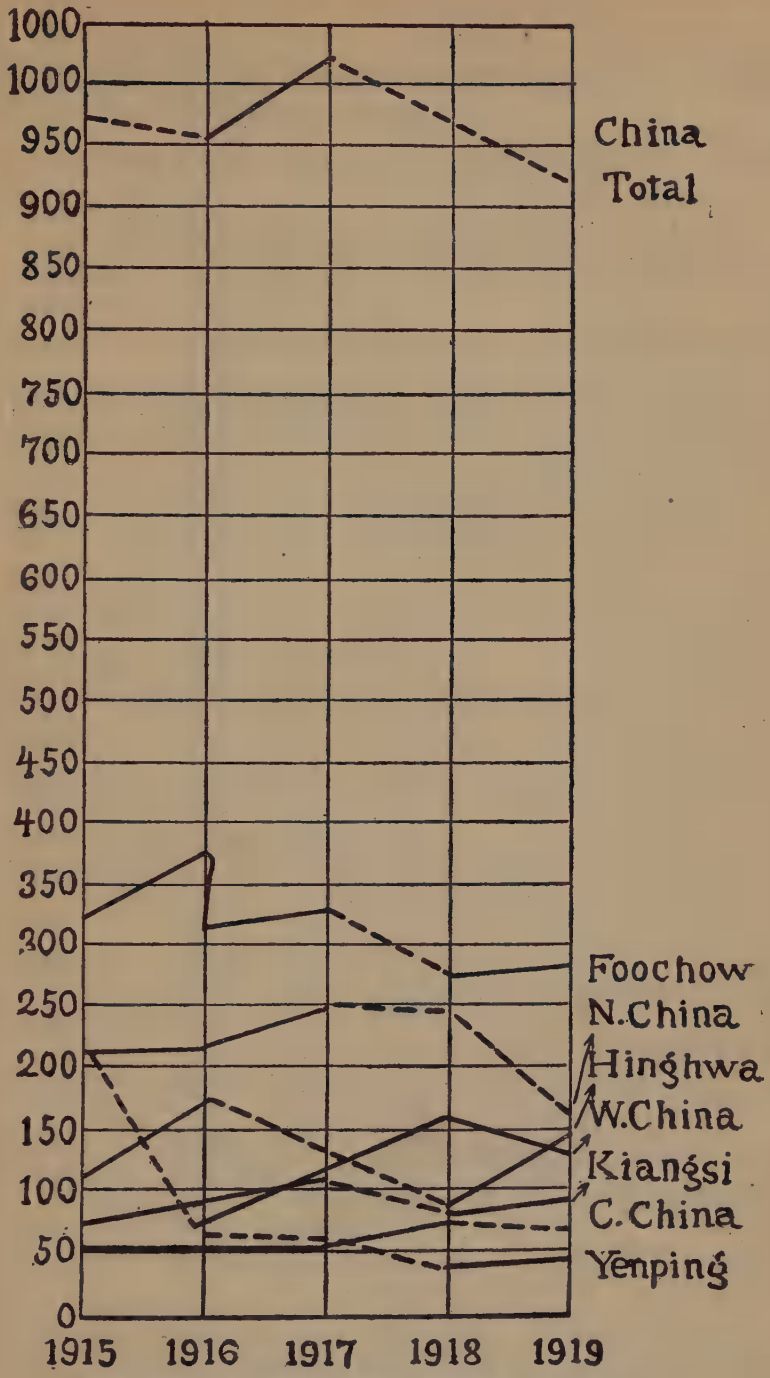
BIBLICAL AND THEOLOGICAL EDUCATION

Spiritual Life in Schools of Religion

The period of preparation should be a time when the ministerial student comes to know God in an increasingly deep, rich and vital experience. To foster this, among other methods, the following have been suggested:

The cultivation of the habit of private devotional Bible study and of a private prayer life on the part of every student. The daily chapel service may aid this, but should never be taken as a substitute for it.

The provision of a quiet room for meditation and prayer, where no conversation is permitted except between the individual and God.



NUMBER OF METHODIST SCHOOLS IN CHINA

All grades of schools are indicated. Broken lines tell of a decrease.

What shall the Chinese ministerial student study?
Fitting the minister for social service.

The cultivation of a warm friendship between the faculty and the students, making possible frank discussion of the life problem faced by the student.

The assignment of the students to definite work of a kind calling for the use of their spiritual power.

Courses of Study Stress Social Service

The ministers and women evangelists of the future will need to be the inspirers and directors of church and community social betterment movements, leaders in the social application of Christianity. To do this the schools of religion in which Methodism has a part are expected to follow such a program as this.

The course of study is to be so arranged that the students will become familiar with the great social principles and teachings of the Bible so far as they are applicable to the needs of the individual and of society in modern civilization.

Such courses in sociology and psychology are to be given as will make plain the principles involved in the Social Creed of the Churches as found in the Discipline of the Methodist Episcopal Church. Courses dealing with the principles of sociology, social psychology, social problems and social reforms are to be required.

Special efforts will be made to prepare ministers for country churches. In connection with each school it is urged that a specialist in agriculture offer courses dealing with agricultural production, rural economics and rural sociology, and that the vital relationship between these courses and practical evangelism be kept constantly before the students.

Special effort is to be made to prepare women evangelists to meet the needs of the homes in the communities in which they live. In each school practical instruction is urged for them in home-making, including cooking, sewing, gardening and the care of children.

English instead of Greek for the theolog.
The Chinese classics and the Christian preacher.

Students are to be given such experience in practical social work as will make them familiar with the methods of realizing the ideals of the social betterment movement.

Being Taught to Teach

The new plans for the church call for a great educational program which will include the teaching of Christianity according to the most effective methods. Every student is to be made familiar with the aims, principles and methods of modern education and, in particular, with their application to the work of the church as a teacher of religion, through the Sunday school, the day school and other organizations.

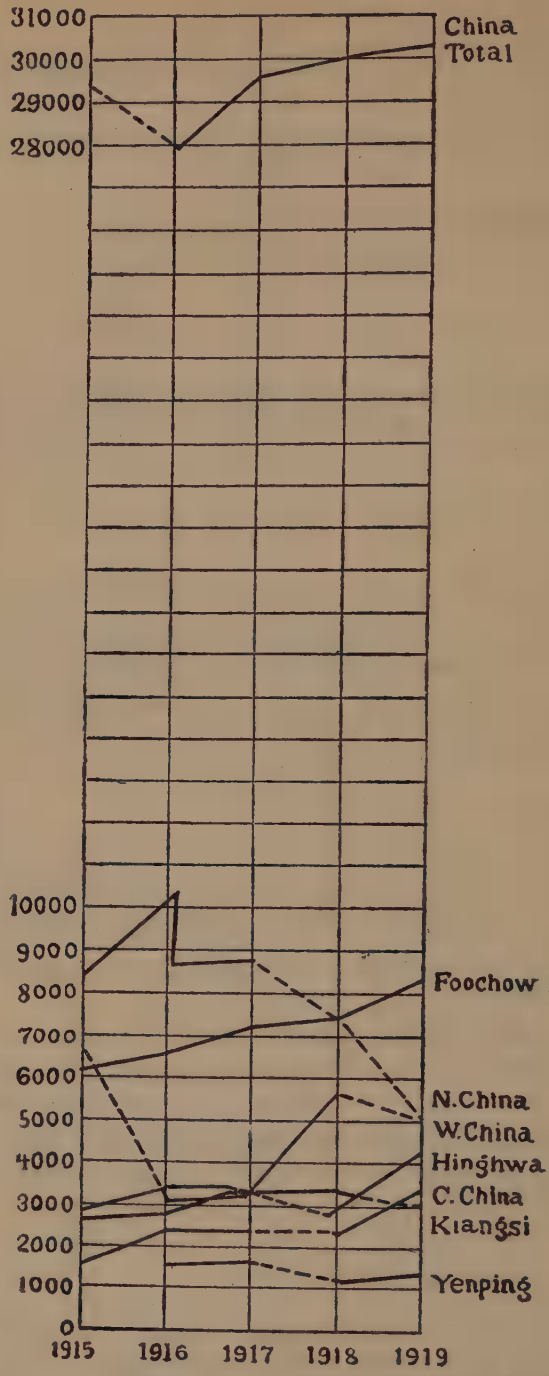
English More Important than Greek

Because of the recognized importance of ministers possessing a sufficient knowledge of English to enable them to benefit by the great amount of literature produced in that language, English is to be made the medium of instruction, so far as practicable, in graduate schools.

No Greek is to be required of ministerial students before college graduation, and the time available for the study of a foreign language is to be given to the study of English. It is suggested that courses in the English language, especially in the technical language used in the books and periodicals of ministers, be arranged in the various schools for those who are able to elect them with profit.

Holding the Heritage of China's Past

Ministers and women evangelists must be, as far as possible, masters of the wonderfully rich literature and of the modern cultured language of China. This is necessary, not only that they may command the respect of the educated classes, but also because in that literature there are many principles which have proven of



HOW MANY CHINESE IS METHODISM EDUCATING?

A chart of the total number of students in Methodist Schools.

Experience demanded before theological graduation.
Increasing the theological course.

invaluable service to the nation in her long history and are of great worth in modern civilization. Moreover, since this literature has such a powerful influence on the minds, the customs and the institutions of the Chinese, those who are to lead this people must thoroughly understand it. A continued and uninterrupted emphasis is, therefore, to be placed upon the study of the language, literature, religion and ethics of China, but in all this the definite purpose of ministerial preparation is to be kept constantly in view.

Experience to Accompany Theory

Adequate preparation for the work of the ministry and of women evangelists requires that the students be so directed that at the time of graduation they will already have had as much successful experience as possible. Four suggestions to obtain this have been adopted:

Before entering school, or as an intermission during the course, each student is to have at least a year out in the work of the church.

During his course each student is to be definitely connected with some church, which will serve as a laboratory for putting into practice, under the supervision of the pastor, the principles and methods studied in the classroom.

All students are to have an opportunity to co-operate in several evangelistic campaigns during their courses.

Adequate supervision is to be given every student while securing this preparatory experience.

If these suggestions are carried out it will be necessary either to change the time allowed for Biblical and theological courses from three to four years, or to reduce the amount of time commonly given to some departments usually included in such schools. If the latter course is followed great care will be taken to see that nothing vital is lost.

Training women workers.
The Bible school and its work.
Training the pastor's wife.

Special Preparation for Women

In every district Bible institutes are to be held for women, at least once a year, for a period of from ten days to a month. In addition to Bible courses, work is to be done in hygiene, home-making, and kindred subjects. However, the emphasis is to be placed upon the deepening of the spiritual life and the making of each student a personal worker. These courses of study are to be continued under the direction of the Bible women and the other educated women of the church.

There are women who should do Christian work and cannot bring a diploma of graduation from a higher primary school to secure entrance to a Bible school. It is the plan, therefore, where women have completed the three year course prescribed for institutes and station classes, or its equivalent, to admit them to these schools, which should give them courses equivalent in educational value to higher primary education, but should emphasize Bible teaching and preparation for special Christian service. If students come from a section where there are no station classes the conference board of education may arrange a plan whereby a special preparatory course may be taken.

There is to be at least one Bible school in each conference, giving a minimum of two years of training to students having previously graduated from a higher primary school. If desired, this school may offer a four years' course of study.

Train the Wives and Double the Force

The key persons in the church are the pastor and the pastor's wife. Some attention, though not enough, has been given to the training of the pastor, but up to the present the pastor's wife has been too much neglected. The necessity of educating the wives of the pastors is to be emphasized. Wives of pastors are to be gathered in Bible institutes of as long duration as possible in the various districts. The wives of all students preparing for the ministry are to be offered the opportunities of schools in which

Winning students to Christian service.

they can be prepared to take their places as leaders among the women of their community. In many places this school will have to be a separate institution.

The advanced course of the Union Bible Teachers School for Women in Nanking, which accepts for entrance only middle school graduation or its equivalent, is to be maintained as the only one of its grade during the next five years. The school is to be strengthened in staff and equipment and heartily supported by the Methodist Episcopal Church. It is hoped that this school may add a department for college graduates.

In the colleges for women it is urged that there be special courses in Bible, so that the students may be prepared for definite Christian service.

Enlisting Christian Workers

For the realization of the new program of the church in China it is essential that there be a far larger number of capable and well-prepared ministers and women evangelists than at present. Responsibility for winning men and women to consecrate themselves to this work needs to be definitely fixed. With this in mind it has been decided that:

The faculties of schools of religion are to be asked to assume leadership in winning students to a decision for this form of Christian service as a life work. This to be done in cooperation with the Student Volunteer Movement for the ministry.

They are to seek to develop the fullest possible cooperation on the part of every district superintendent, district missionary, teacher, pastor and church member.

They are to seek to discover difficulties which hinder students from volunteering for the service and to lead in efforts to overcome these difficulties.

In particular they are to seek to secure a full and frank discussion of the question of adequate support for those who enter upon this work.

Post-graduate study for ministers.
The demand for stronger faculties.

Keeping the Mental Life Vigorous

No man or woman who is a leader in the work of the church should ever be considered to have finished his education. It is being urged, therefore, that those in charge of schools of religion be given responsibility for rendering such aid to district missionaries, district superintendents and other leaders as may be possible, in order to secure continued growth on the part of every member of the ministry. In particular they will be expected to continue as an inspiration to their former students, to help in conferences, Bible institutes, and station classes, and seek through various kinds of extension work to continue to render to those in the work of the ministry as much service as they rendered to them when students.

The conferences, in consultation with these faculties of the schools of religion, are asked to prepare a course of reading to cover from three to five years for those ministers who have completed their conference course of study. Suitable tests of their readings will be given under the direction of the conference in cooperation with these faculties.

Need: Faculties and Supervision

To carry out such a program calls for greatly increased staffs in every school of religion. The longer the delay in reinforcing these staffs the longer will be the delay in supplying to the church an adequate number of well-prepared ministers and women evangelists. The various conferences and finance committees are therefore called upon to secure strong staffs for every school of religion.

In order that all educational work may be thoroughly correlated and articulated, the General Secretary of Education and the Associate General Secretary, with the China Educational Council, are to offer the same service to schools of religion that they offer to other parts of the educational work.

The difference between a School of Theology and a Theological Seminary.
The Bible School; the Bible Institute; the Station Class.

Names for Various Classes of Schools of Religion

In order that confusion may be avoided the following terminology has been accepted to be used in connection with the schools of religion of the Methodist Episcopal Church in China:

An institution for college graduates is to be called a School of Theology or a School of Religion.

An institution for students who have completed middle school work, but have not completed college, is to be called a Theological Seminary, or the Theological Department of the institution with which it is connected.

An institution for students who have completed higher primary school work, or its equivalent, will be called a Bible School.

An institution for students who have not had preliminary work equal to that of the higher primary schools is to be called a Preparatory Bible School.

A school conducted for those students who cannot leave their homes for a long period at a time is to be called a Bible Institute.

When work is conducted in a station for the purpose of deepening and developing the spiritual life of the local church membership it is to be called a Station Class.

VOCATIONAL TRAINING

It is said that China is the richest country on earth, yet her people are poor. Vocational and industrial training will help to remedy this deplorable condition. It will improve the economic conditions of the people, develop indigenous resources and greatly aid the church in reaching self-support.

For years Christians have been asking for industrial schools in which their sons and daughters might secure a more practical education—where they might learn the dignity of labor and be the

The aim of vocational education in China.
Organization of vocational education.
Plans for industrial and vocational training.

better prepared to sympathize with people in the various walks of life. It is felt that this work should be largely conducted by the Chinese, with foreign assistance.

Vocational work by the church is helpful when it contributes to the development of new industries (such as chemical industries for the manufacture of soap, dyes, oils and so forth) which are likely to become indigenous, or when it improves old industries, such as sericulture.

Organizing for Industrial Education

To push this matter a secretary for industrial and vocational training is to be appointed.

The work will be done through the conference boards of education, and each conference is to have the largest freedom in developing industries within its own territory, suiting the work to the needs of the community and the development of local resources.

Founding the School on the Land

School gardens are to be planted in the lower primary schools as soon as possible. Where it is impossible to secure ground for a garden plants and flowers can be grown in pots and boxes, making the children familiar with the vegetation of the locality as a result. In addition to studies of the plant and animal life of the neighborhood, the girls should be taught plain sewing and the various household duties.

The emphasizing of agricultural work is of the greatest importance, because agriculture is China's preeminent industry, and it has educational, vocational and self-help features.

General agriculture is suggested for the curriculum of every higher primary school, with the addition of a shop for manual training for the boys, and domestic science for the girls.

What kind of industrial training for China?
The purpose of the National Phonetic Script.
Using the Phonetic Script to teach Mandarin.

Industrial education, so far as the church is concerned, will be built upon a background of agriculture, and bamboo work, masonry, carpentry, blacksmithing and other useful arts entering into agriculture should be taught in the proportion of the relative importance of those arts. Sericulture is to be emphasized in the silk-producing regions; cotton in the cotton-raising sections, and so forth. Industrial work, specialized in character and requiring large capital with restricted opportunity for service, is not what the Methodist Episcopal Church means to foster.

In each conference it is urged that there should be a Vocational Training School of higher primary school grade, conducted along the lines suggested in the preceding paragraph. This school will endeavor to give boys a higher primary education under Christian influences, and can turn back into the community students who can contribute to the improvement of agriculture and the arts dependent upon it. Some of these students, after further study, would supply teachers for this field.

PROMOTION OF THE NATIONAL PHONETIC SCRIPT

China has long needed some simple way of writing the language. The government has at last chosen the so-called National Phonetic Script out of a large number proposed and is introducing it in the government schools. It is also recommended by the China Continuation Committee, the China Sunday School Union and other Christian bodies.

The purpose is to secure a common language for China and to reduce illiteracy. By the use of the Phonetic it is possible to teach all church members to read the whole Bible in a short time.

In view of these things the Methodist Episcopal Church, where it is at work in Mandarin-speaking regions, has determined that all teachers, pastors and paid workers in those regions shall learn the Phonetic system; that it is to be taught in Sunday schools; and

Using the Phonetic Script to teach Mandarin (continued).

that it is to be taught in all other schools from the lower primary grade to the university. In non-Mandarin speaking sections the Phonetic Script is also to be used as a means of teaching Mandarin.

Medical Section

What kind of hospitals in China?
How shall they be staffed and equipped?
What can the hospital do to save the nation?
How can the doctors of America support this effort?

There are few sadder sights in China than a closed hospital—empty beds, cobwebbed windows, dust-covered bottles in the dispensary—and suffering humanity knocking in vain for admission. Perchance the foreign doctor was called home by illness or the exigencies of the late war, and there was no one to fill the vacancy; so the patients were sent away and the door locked.

Now that the missionary physicians are being released from war service, there is an urgent demand for the reopening of the hospitals. New hospitals are needed in many centers where conditions have been studied and where the location of adequate medical plants is a pressing obligation upon the missionary forces.

Mary Ninde Gamewell

At the medical dividing of the ways.
General hospitals needed.
Hospitals for special practice.

THE MEDICAL SITUATION

The church stands at the dividing of the ways as far as its medical work in China is concerned. It cannot go on in the inefficient methods of the past if it is to command the respect of the Chinese and present the whole program of Christianity. The medical work is not merely an entering wedge for Christianity, but a vital educational, philanthropic and evangelistic force. In order to meet the demand of the hour the Program Conference adopted this policy for the medical work:

Future Hospitals

All new hospitals to be erected are to be of a general type, that is, for both men and women.

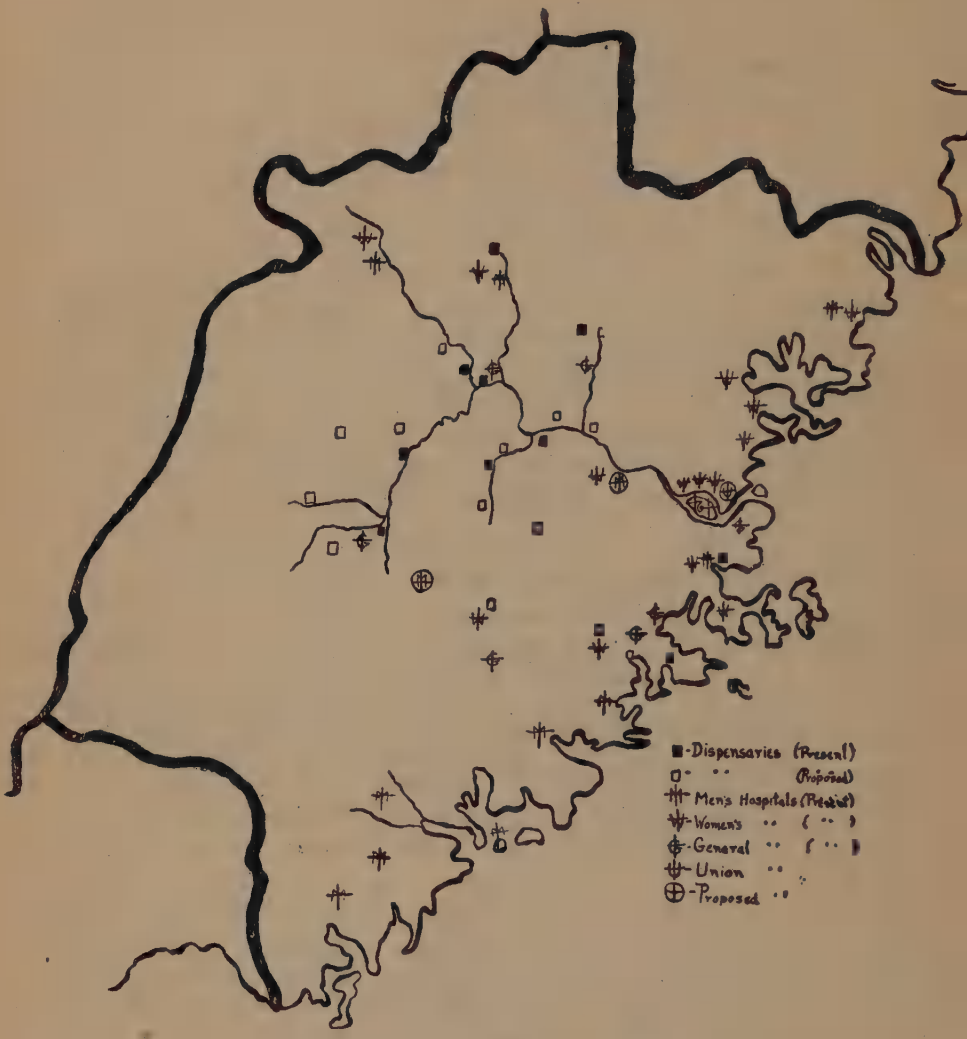
In centers where more than one hospital is now in existence a union is to be consummated if feasible.

In each conference there is to be a hospital equipped to do special work, with a modern plant, which will provide also for the work of a graduate pharmacist and dentist.

Any hospital worthy of the name will be expected to have on its staff two doctors (foreign or foreign-trained) and one foreign nurse.

A large percentage of the cases that come to the hospital are not acute. Two distinct divisions are, therefore, to be made among the patients. Strictly bed-ridden patients will be cared for in the hospital proper. Ambulatory cases will be cared for in "hostels" where they will receive such medical care as they need at definite intervals during the day without being a constant burden to the hospital staff. This hostel will also serve as an inn for the patient's friends and relatives.

Provision is to be made in each hospital for the care of such tuberculosis cases as may develop in the schools. This will necessitate a thorough examination of all students at the time of their entrance, and the inspection of school buildings to insure their sanitary condition.



A TYPICAL MEDICAL OCCUPATION

Work which the various churches are now doing and propose to do in conducting hospitals and dispensaries in the province of Fukien.

The church and public health.
Evangelism and the medical program.
A medical auxiliary in the United States.

District dispensaries are to be opened in important outlying centers. These may be manned by graduates of medical schools. They are to be made as nearly self-supporting as possible, and will be under the direction of the nearest hospital.

General Medical Policy

The standard of the China Nurses Association is adopted for the nurses training schools of our church.

The church will unite wholeheartedly with the Committee on Public Health of the China Medical Missionary Association in its campaign for public health and sanitation.

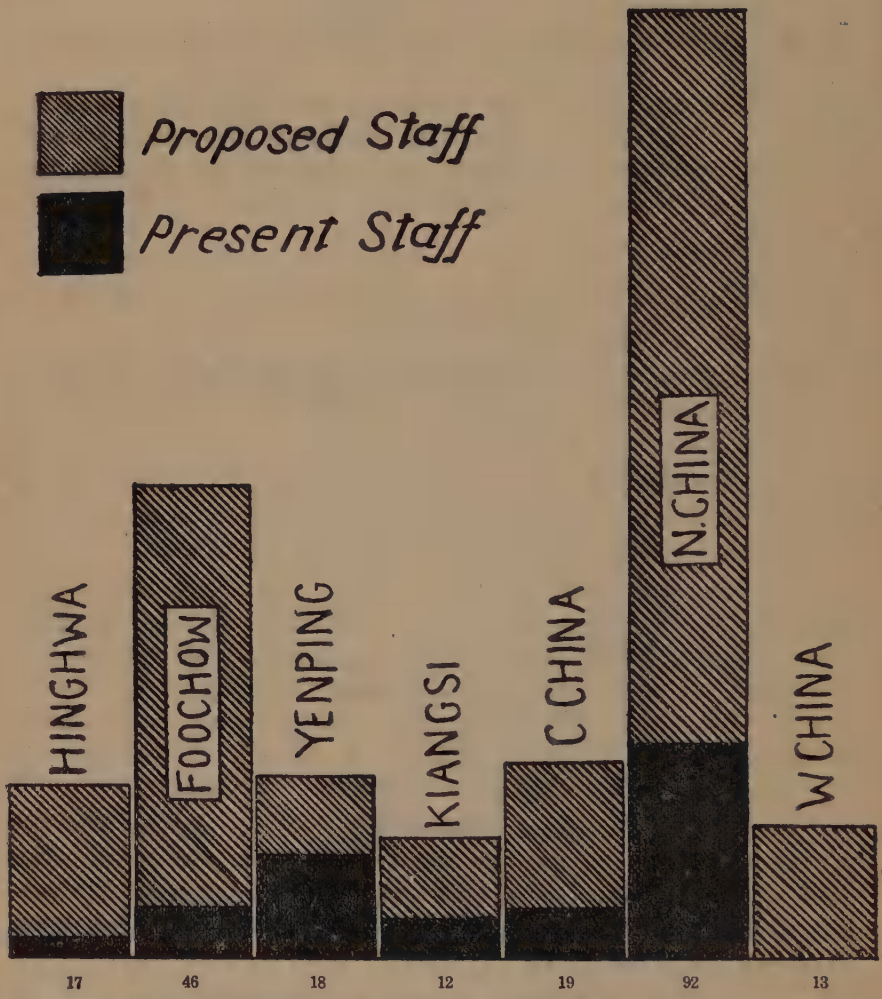
For the purpose of a better understanding of the problems and administration of the medical work there is to be an advisory committee for each conference appointed by the mission.

A wide-awake evangelist and a Bible woman, with such assistants as may be necessary, are to be placed in each hospital. Emphasis is to be placed upon personal work by all members of the staff. A follow-up system is to be inaugurated which will include visits to the home and letters of introduction to the pastor or Bible woman in the vicinity of the patient. Scriptures and religious tracts will always be available for distribution.

Because of increased demand for Chinese doctors for the carrying through of the new medical program, and because the medical school in connection with the Shantung Christian University at Tsinan can best meet the need, the mission is called upon to contribute to the support of that school in a liberal way.

These plans are sure to demand a more liberal support from the Board of Foreign Missions if they are carried through. For this reason it is felt that it would be wise to have some medical men appointed to serve on that board, in order to make the whole situation clear.

The members of the medical profession included within the



TOTAL MEDICAL STAFF OF THE METHODIST EPISCOPAL CHURCH IN CHINA (1919)

With proposed additions needed to carry through the medical program adopted at Peking.

A medical auxiliary in the United States (continued).

membership of the Methodist Episcopal Church in America have not yet been organized in the support of medical missions. Many benefits would grow out of such an organization, such as the creation of a vital interest in medical missions; the discovery of medical candidates and the supervision of their training; the placing of men on furlough for post-graduate work; the adoption of unit hospitals as special interests by physicians of certain areas; the development of a medical reference council, giving advice, when desired, to both missionaries and officers of the boards. To accomplish these things it is hoped that a Medical Auxiliary of the Board of Foreign Missions may be created.

General Section

How shall the energies of your Christians be employed?
What is the Christian to read?
What sort of buildings is the Christian enterprise to use?
Who will build modern structures for the church?
What can the missionary's wife do to help in winning China?
How are missionaries to be prepared for their work?
What form of organization will give effective missionary work?

We have laid the foundations for the formation of an intelligent program. We have reached the conclusion that the fate of the Methodist Episcopal Church in China will be determined by the people that live between the Pacific Ocean and the Himalaya Mountains and not elsewhere. Europeans and Americans and those of other countries and races may help in the solution of this problem but the problem itself must be solved here and by our own Chinese people. The real task before us is to lay hold of the material resources of China and direct them into such channels as that they may help build the moral, intellectual and spiritual life of this great race.

Wilson S. Lewis.

Winning the next generation through the Sunday school.
Supervision for Sunday school work.

BUILDING UP THE SUNDAY SCHOOL

The Sunday school has won its place as the best means for the winning of the next generation of Chinese. The growth of the Sunday school movement has been rapid, and the Methodist Episcopal Church is determined that it shall be still more rapid in the future. What is needed just now is careful but enthusiastic leadership, and it is this which the program seeks to insure.

Within the next five years it is hoped that there may be a general secretary for Sunday school work throughout the Methodist Episcopal Church in China, and a Chinese secretary within each of the seven conferences.

A more adequate Sunday school literature is needed, and is to be provided in cooperation with the China Sunday School Union.

The needs of the Sunday school are to be considered when model primary schools and churches are built in the future.

In each Conference a model demonstration Sunday school is to be organized.

It is recommended that a Sunday school institute be held annually in each conference.

A Sunday school is of the utmost importance at every preaching point. Wherever possible the classes are to be graded, the ideal being to have no class contain more than ten persons.

In all schools above primary grade courses in religious pedagogy are urged, particularly in schools devoted to the training of Christian workers.

In so far as is possible every church is to have a normal class for training teachers, and in large communities there is to be an extension of the use of the Community School of Religious Education.

THE CONTRIBUTION OF THE EPWORTH LEAGUE

Young people's work provides the means whereby the social impulses of the young members of the church—as strong in China

Developing the Epworth League.
Focus of Epworth League work in China.
Literature production and distribution.

as in America—may express themselves in service. Methodism does not now demand an organization reaching down into every church in China, for it has not the material in every chapel with which to work. But it seeks to provide through this agency leadership in those centers where there are numbers of young people who, because of a lack of definite work, may drift away from the church.

Thus it happens that it is planned to organise the Epworth League only in such places as offer a genuine constituency of young people, and in which there can be careful supervision of the work of the organization. In some places it will be wise to have separate societies for young men and young women.

During the next five years the Epworth League will focus its efforts on personal evangelism and social service, seeking in every way to further the program of the church along these lines. At the same time, the claims of life service will be strongly presented to all its members.

The Methodist Episcopal Church plans to develop one periodical as a distinctly young peoples' paper, caring for the interests of the Sunday school, the Epworth League and any other matters relating to the youth of the church.

PROVIDING LITERATURE FOR THE CHINESE

The production of a literature to meet the mental and spiritual needs of Chinese Methodists and the great numbers outside the church for whom the church is responsible, is one of the demands of the hour which cannot be escaped. The need has been stressed so frequently that it is not necessary to repeat it here. In this field, as well, the Methodist Episcopal Church is determined to do its full duty, and has adopted a program built around two general principles:

The establishment of a department of literature, able to produce the periodical, book, and other literature needed, with

Literature production and distribution (continued).
Using publicity in China and America.
Reaching the thousands with pictures.

the provision of such funds as may be necessary to place its work upon an efficient basis.

It is useless to produce literature if you cannot get it into the hands of the people for whom it is intended. It is therefore determined that there shall be a program of distribution of literature equal in proportion to the campaign of production.

PUBLICITY—AT HOME AND ABROAD

To awaken Chinese Methodism to a sense of its power, and the Chinese nation to its need of Christianity, the church must make unremitting use of all approved methods of publicity. It will be disastrous, moreover, to fail to keep the church in America awake to the wonderful events that are taking place on the foreign field.

The course to be followed is obvious. The church has decided to place a fully-equipped publicity bureau in Shanghai, and give it adequate funds to achieve the purposes suggested. Very plainly is it seen that this bureau must be in full running order before any large program of advance is possible upon the part of the church.

LANTERN SLIDES AND STEROPTICONS

The value of the stereopticon in church work is demonstrated. Centenary leaders in America have repeatedly said that without the help of lantern slides the Centenary message could not have been given to the people of America in anything approaching adequate fashion. In China experiments have proved equally successful.

The forward program of the Methodist Episcopal Church in China is so vast as to be next to impossible of achievement. If the inspiration behind such a movement is to reach the great masses in the constituency of the church it must be visualized, and there is no other method of doing this comparable to the use of the stereopticon.

Reaching the thousands with pictures (continued).
A lantern slide bureau in Shanghai.
Putting the advance program through.

The Methodist Episcopal Church will increasingly emphasize social service. There is no better way to make men want to serve their community than to make them *see* the conditions to be remedied.

Great crowds of people will throng to see pictures. This gives the church one of its most potent instruments of popular education. The millions who cannot read characters can all see and read pictures.

Christian art has always helped to inspire men to higher living. So it is believed that stereopticon pictures, well selected and prayerfully presented, can be used as a vital evangelistic factor. They will help men to *see* Christ.

In view of these things a central agency for the promotion of this work is to be established, which will cooperate with other agencies in so far as is possible.

This bureau will provide an expert in photography and lantern slide work to serve as clearing agent for information, and to instruct in the use of lanterns and cameras. He will have charge of the mechanical work of the bureau, and will have the assistance of such a staff as may be necessary.

This bureau is to begin to produce slides in quantity sufficient for the use of the field, which will be available not later than the autumn of 1920.

PROMOTING THE METHODIST PROGRAM

Such a program as is outlined in this book cannot be carried through successfully without careful administration. The method of promotion decided upon contains these features:

A national office is to be established in Shanghai. This office will take charge of all promotional work, such as lantern slides, Christian literature, and so forth.

Chinese Leadership

There are to be field secretaries working throughout the church. In so far as is possible these secretaries will be Chinese.

The church challenging Chinese leaders.
The responsibility of the missionary's wife.
Missionaries' wives as publicity agents.

Each annual conference is to have a Chinese secretary with a missionary associate. The national office will correspond with this secretary, who will deal in turn with the district superintendents and through them reach all the preachers.

A definite effort is to be made to win the friendship and support of those classes of Chinese who are able to support the growing program of a progressive and advancing church, as well as a great program of widespread preaching which will reach the the masses.

The ablest Chinese are to be enlisted and employed. The church will go straight after men in business and government service, and with a big program and adequate support tie them to its task.

WORK FOR THE MISSIONARY'S WIFE

The first duty of every wife is to her home. The amount of time that is to be given to missionary service is a matter that each woman must prayerfully decide for herself. But no woman with consecration enough to come to the field will be content to be wholly idle after reaching it.

Every missionary's wife should have as thorough a preparation as possible in the dialect of the district in which she lives. This makes possible whatever service she seeks to perform.

The missionary's wife must realize her responsibility, whether in evangelistic, educational or medical work, to the women to be reached in their various lines, and should also acknowledge her responsibility to those who help in her home.

Missionaries' wives are finding it possible to do many things to help carry forward the Christian enterprise. Some do secretarial work, and some help other missionaries by acting as messengers.

Some do literary work, translating and preparing text books, both in English and Chinese, writing for the papers in America, and doing publicity work in China.

Salaries and the wife's services.
Making Methodist mission organization a unit.

There is much entertaining to be done, particularly of those associated in Christian service with the missionary. The homes of church members, students and hospital patients welcome visits.

Phonetic script and Romanized may be taught to women, and Sunday schools conducted.

Mothers' clubs offer a field of large usefulness. It is hoped that all the young mothers of the church may be gathered in such clubs within the next five years. In addition, the missionary's wife may teach in Bible Institutes and Station Classes for women.

Frequently it is possible for the missionary's wife to supervise the work of visiting nurses.

The wife of the missionary in charge of evangelistic work is urged, wherever possible, to organize a Preachers' Wives Association which, with a regular course of study, will seek to improve the ability of the wives of pastors to measure up to the opportunities of their position.

The wives of Chinese preachers, like the wives of missionaries, should not receive a separate salary for their services, but the salary of the preacher should be made sufficient to cover the needs of the family and leave the wife free to help in the pastoral work.

MISSIONARY ORGANIZATION

On the mission field there is a great desire for closer cooperation between the workers of the Board of Foreign Missions and those of the Woman's Foreign Missionary Society. The plans for the articulation of boys' and girls schools are included in the educational section of this volume; men and women are already participating in evangelistic campaigns. But there is need for closer cooperation in the preparation of estimates, in planning building projects, in making appointments and deciding policies. The five year program of advance can only be carried through by united action. Equally should there be larger voice given the Chinese in the direction of

The administration of mission affairs.
Joint administration for work of the Board of Foreign Missions and the Woman's Foreign Missionary Society.

the program of the church. The plans worked out to meet these conditions, and submitted to the proper authorities in the United States for approval, are as follows:

Each conference is to have a mission organization, which will include all missionaries of the Board of Foreign Missions and of the Woman's Foreign Missionary Society working in the territory. This organization will hold annual meetings to legislate on matters of joint interest. In cases where this mission organization is not already accomplished, the meeting for organization, in the case of the joint meeting and of the meeting of the Board of Foreign Missions, is to be called by the secretary of the Finance Committee. The meeting of the Woman's Foreign Missionary Society will be convened by the secretary of the Field Reference Committee.

Mission Organization of the General Board

The missionaries of the Board of Foreign Missions are to be organized into a body with regular annual meetings. This body will include single women and the wives of missionaries as regular members.

The voting privilege will be granted upon the completion of one year of language study and appointment to work. The wives of missionaries who are not pursuing the regular course of study will be allowed to vote after two years of residence on the field.

Contract teachers will be non-voting members of this mission meeting.

Missionary members of the Finance Committee will be nominated by the mission.

It is expected that the Finance Committee of the Board of Foreign Missions and the Reference Committee of the Woman's Foreign Missionary Society will each appoint an equal number of representatives to sit on a joint committee which will consider estimates, building projects, and other matters of joint interest.

The Finance Committee and its duties.

The Finance Committee

The recommendation has been made to the Board of Foreign Missions that appropriations be made, in the future, in three distinct divisions. Division A, for the items covered by classes 1, 2, 3 and 9 of the redistribution sheets of the Board, would then be administered on the field by an executive committee nominated by the mission and appointed by the Board. Division B, covering classes 4, 5, 6 and 7; and Division C, for class 8, together with all funds raised for the work on the field, would be administered by the Finance Committee, subject to the usual rules of the Board.

And how would this Finance Committee be constituted? By missionaries and Chinese, working under these rules:

The committee would be divided into four groups, each to be elected for a period of four years.

The Board of Foreign Missions would request the annual conference committee on nominations to nominate each year one-fourth of the members of the Finance Committee, whose term expires.

That portion of the committee whose term is not expiring will confirm the nomination of new members or take exception to them.

In case the Finance Committee does not concur with the nominations of the conference committee then the Board of Foreign Missions will nominate as well as appoint the members.

Any member of the Methodist Episcopal Church in good standing and having sufficient familiarity with the problems involved will be eligible for membership on the Finance Committee.

Missionary members of the committee will automatically terminate their membership when they return to the United States on regular furlough, or when they retire from the service of the local mission.

As far as possible the membership of the committee will include

No separation between appointment of men and women.
Women's missionary societies to be organized.
Building program of Methodism in China.
Technical engineers a necessity.

those most closely identified with the administration of each of the various branches of church work.

Regarding the Woman's Foreign Missionary Society

In the reading and printing of the appointments in the annual conference henceforth no separation will be made between the two societies, but all appointments will be given by districts.

The Woman's Foreign Missionary Society will be asked to raise the salaries of its missionaries to a scale equal to those of single women working under the Board of Foreign Missions.

The women of the church are needed in carrying through the efforts toward self-support. One of the means to be employed will be the organization of women's missionary societies.

BUILDING AND CONSTRUCTION

The building work of the Methodist Episcopal Church in China can best be handled by four regional organizations: one in Fukien; one in Central China; one in North China; and one in West China.

Technical Missionaries Needed

Under any plan a large number of men will be needed to supervise the building program. Instead of taking these men out of the regular mission forces, specially trained men are desired. These men would be members of the missions in which they work, and will work under the direction of these missions, either directly or under some joint board, as will be necessary where several missions are grouped in one regional organization.

The Methodist Episcopal Church stands ready to cooperate with other denominations working in these areas, the details of such cooperation to be worked out by the local missions and the boards at home.

Work of the technical missionary.
Technical staff required.
Unifying the building program.

Work of the Technical Missionary

These staffs of trained architects, engineers, or building experts each serve the field in the matter of architectural design, supervision of construction, in making surveys, maps and photographic records of mission properties, in making preliminary studies for the future growth of the work, in making investigations looking toward the development of better building materials and methods, and, what is of great importance, in the training of a native staff upon whom, in the future, this work will largely devolve.

A central agency for services in combined purchasing, in exchanging information, and in providing other methods of mutual helpfulness to the regional staffs or bureaus will be established in Shanghai early in the program. One man will handle this position, being chosen from the regional staffs rather than being brought to the field especially for this purpose. Union with other agencies will be possible in this feature of the work.

As the men who excel in design are developed in the regional staffs, a few will be formed into a central designing staff in Shanghai, where their services will be available to all the fields.

The estimates covering the church's program in each conference should include the missionary support for the men required. Ten per cent of all building funds should be set aside for the expenses of these bureaus and the central service agency. Should there be a surplus it will be rebated to the missions concerned.

All these plans have been made in the light of the experience gained in Fukien, where the Fukien Construction Bureau has been successfully meeting the needs of that region for three years.

New missionaries and the language school.
Language study in South China.
Paying the cost of language study.

PREPARATION OF MISSIONARIES

All missionaries coming to the Central China, Kiangsi and Yenping conferences should reach the field before October 1. They will spend their first year in the Department of Missionary Training of the University of Nanking. Thereafter, within their own conference bounds, they will continue to completion the course of study laid out by that language school.

Missionaries coming to the North China conference will follow the same program, substituting the North China Union Language School for the University of Nanking.

The immediate further development of the Missionary Training School in West China is determined, until it reaches the grade of the schools at Nanking and Peking. All missionaries to West China will attend this school.

For the Foochow conference it is expected that there will be developed a language school as a part of the Fukien Union University, of the same grade as the schools in Nanking and Peking. All Foochow missionaries will attend this school.

The course of study for missionaries in Hinghwa and Foochow, in addition to the study of local dialect, will include one year of Mandarin.

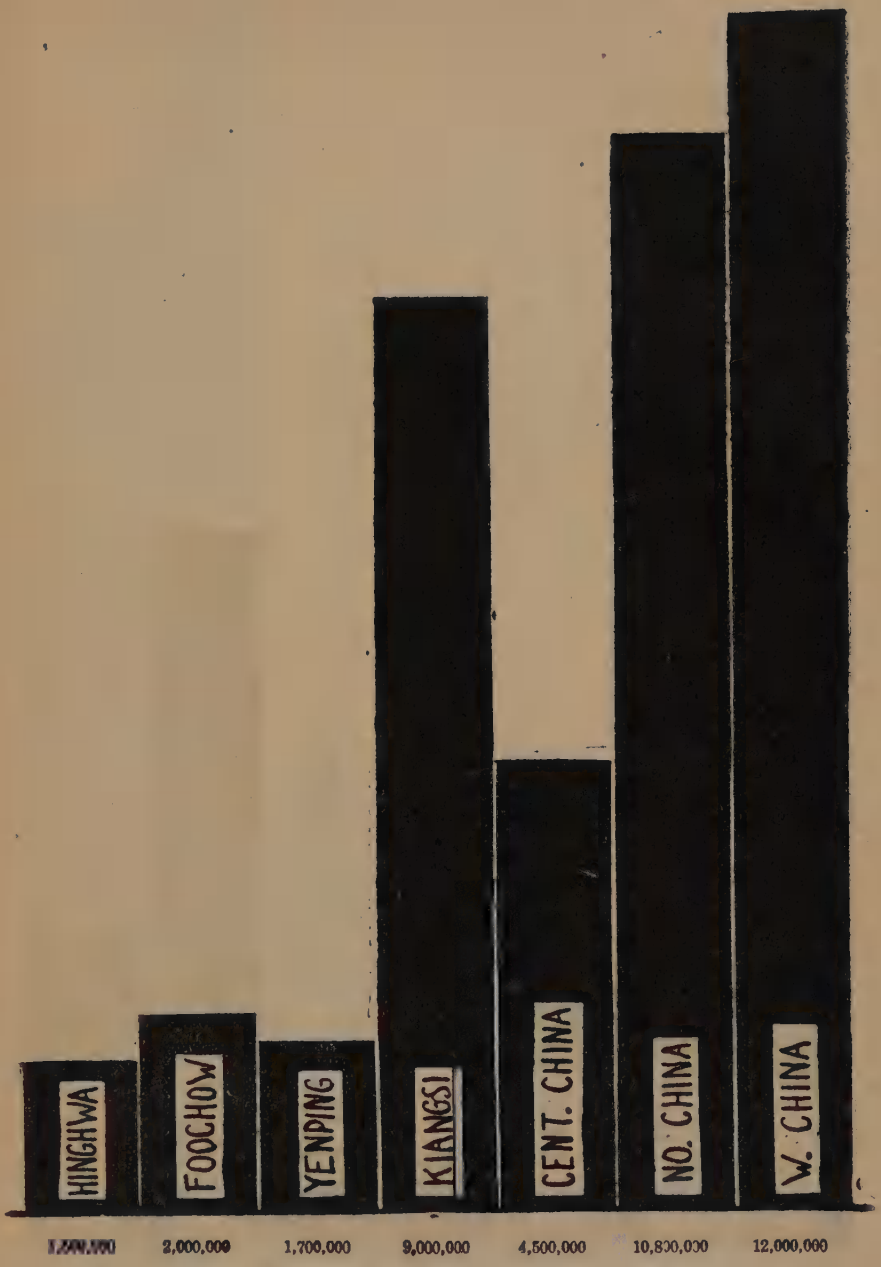
The Hinghwa conference will prepare its own course of study for missionaries.

The Board of Foreign Missions and the Woman's Foreign Missionary Society are to be asked to provide for all language study expenses of their missionaries, either in direct appropriations or through the various conference budgets.

Programs of the Annual Conferences

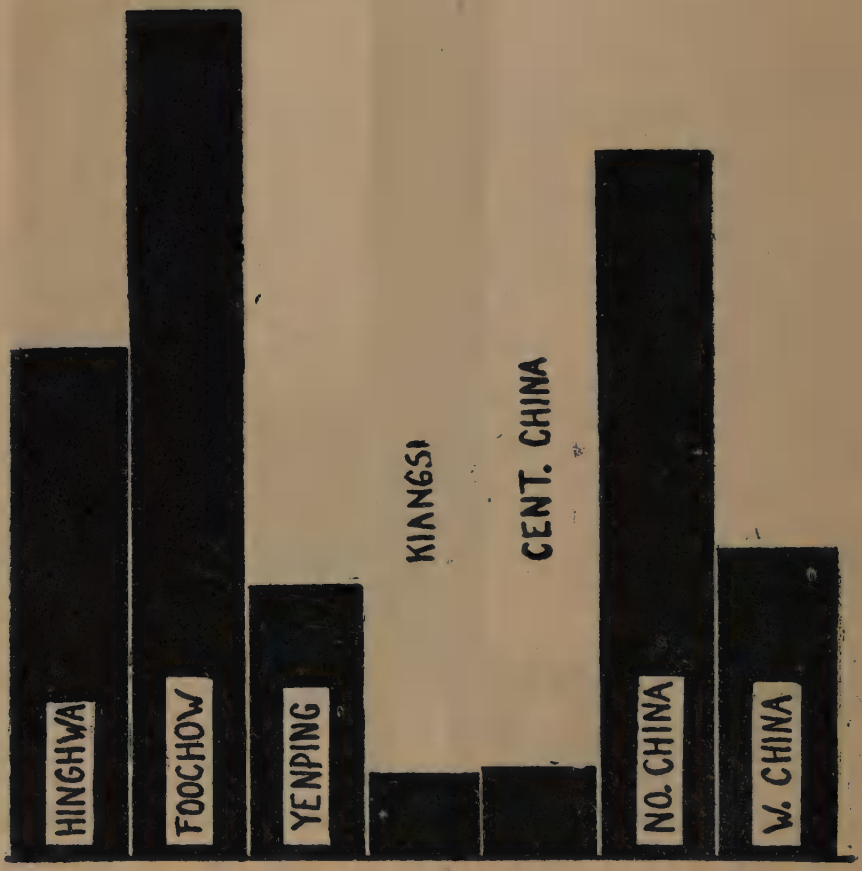
What is to be done in
Central China
Foochow
Hinghwa
Kiangsi
North China
West China
Yenping

On the following twenty pages will be found comparisons of the askings contained in the programs presented to the Peking conference by the seven annual conferences in China. Modifications in these askings may be made in order to correlate them more fully with the national program adopted, but they present in graphic form a bird's-eye view of the present situation in each of China's conferences, and the hope of what is to be. All figures, unless otherwise stated, are for 1919.



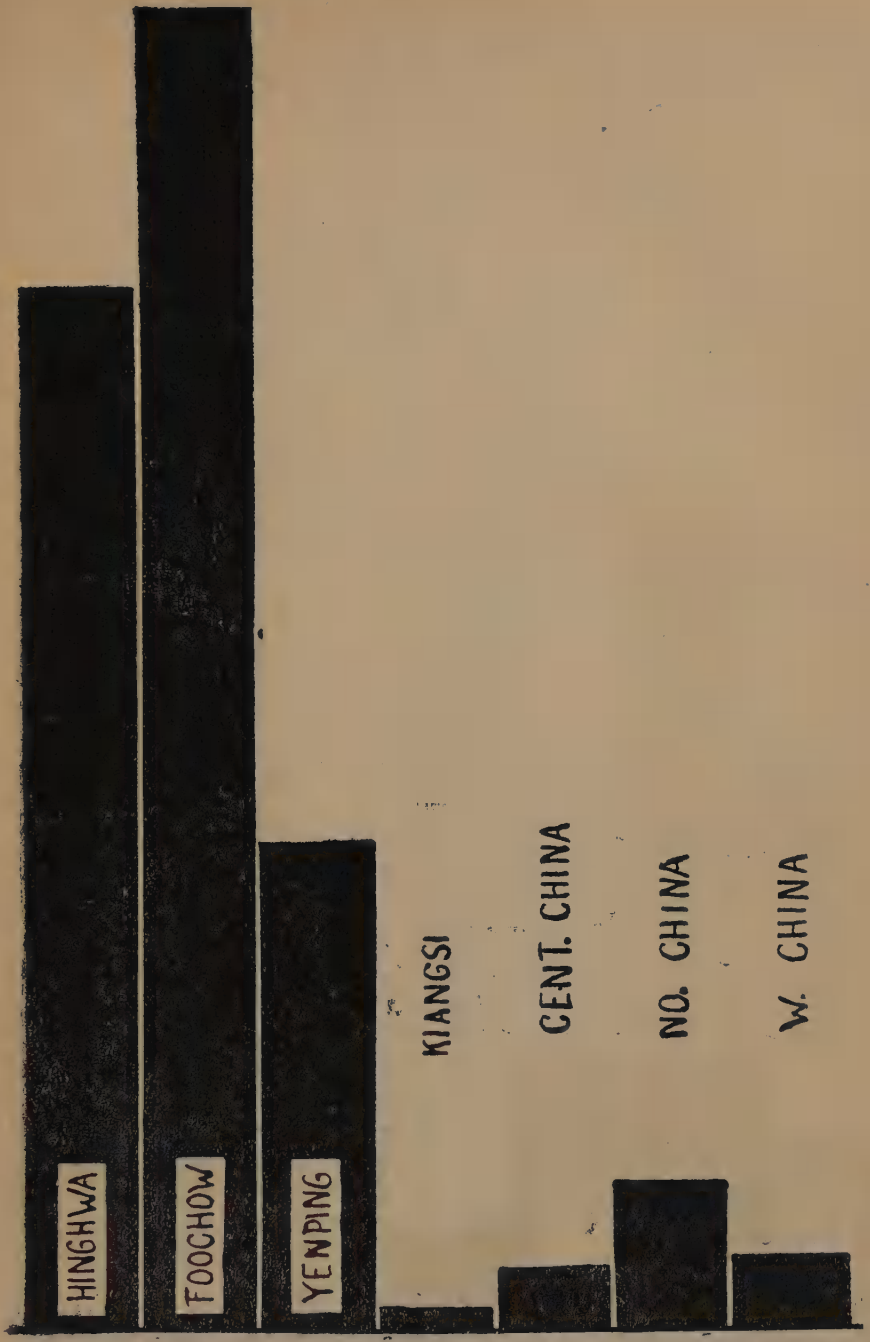
POPULATION OF METHODISM'S TERRITORY

The Methodist Episcopal Church is at present responsible for the presentation of the Christian message among 41,500,000 Chinese.



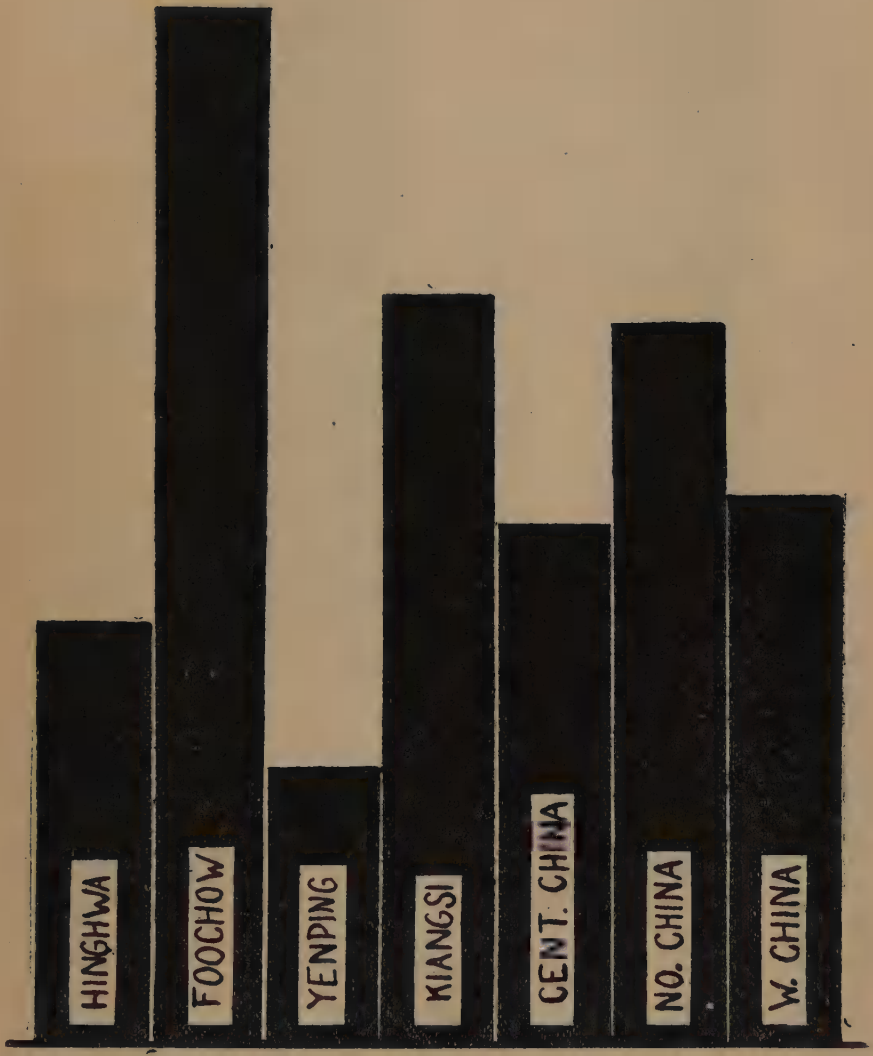
MEMBERSHIP OF THE METHODIST EPISCOPAL CHURCH IN CHINA (1919)

Including full members and probationers



MEMBERS OF THE METHODIST EPISCOPAL CHURCH IN EVERY 10,000 OF POPULATION

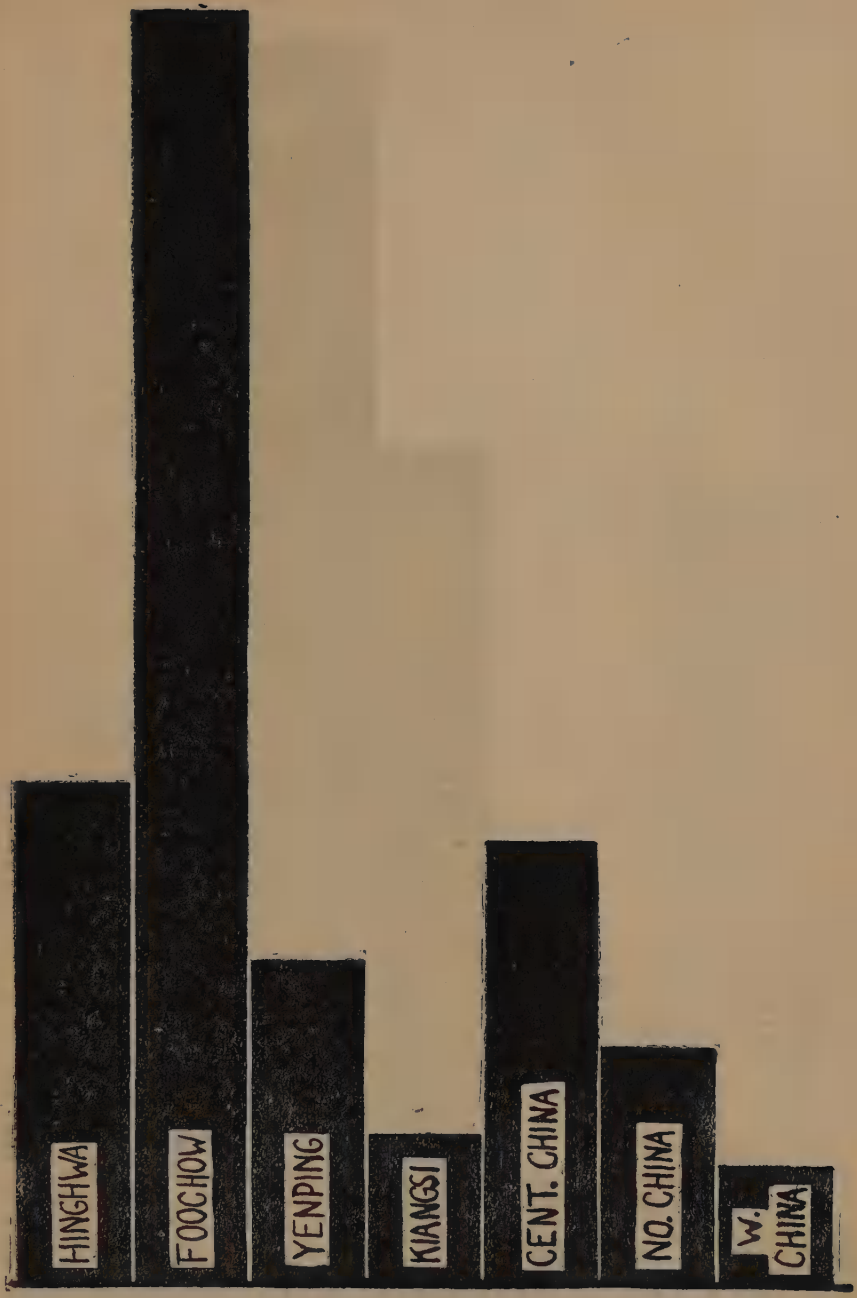
PERCENTAGE OF MEMBERSHIP INCREASE (1915-1919)



LENGTH OF MISSIONARY OCCUPATION

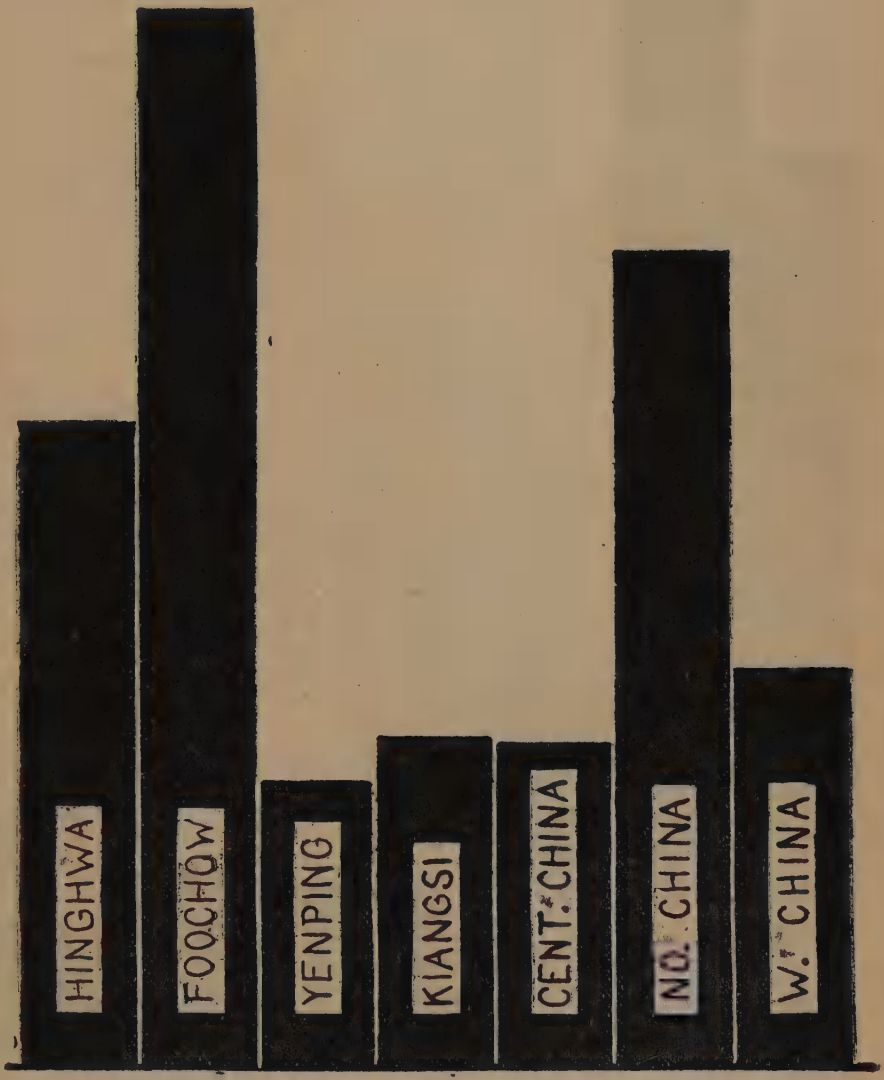
Figures represent number of years foreign workers have resided in conference territory.

METHODIST MISSIONARIES IN CHINA (1919)



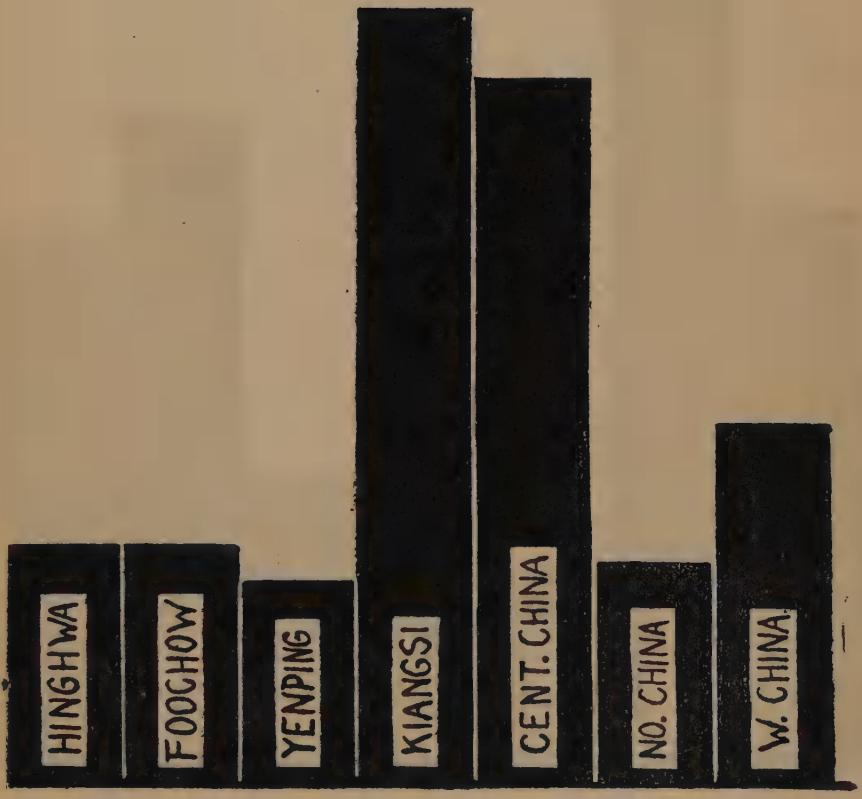
NUMBER OF METHODIST MISSIONARIES IN EACH 1,000,000 POPULATION

METHODIST MISSIONARIES IN EVERY 1,000 CHURCH MEMBERS

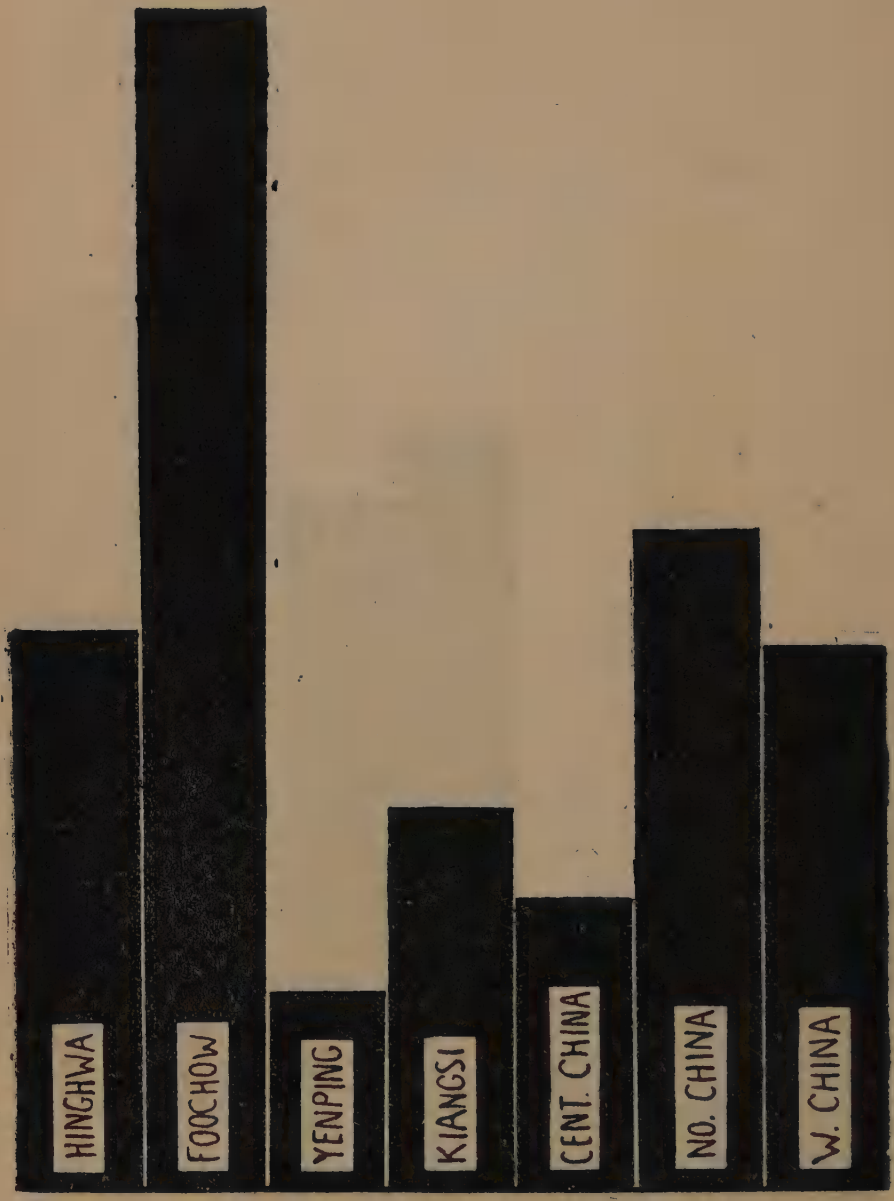


TOTAL NUMBER OF CHINESE WORKERS

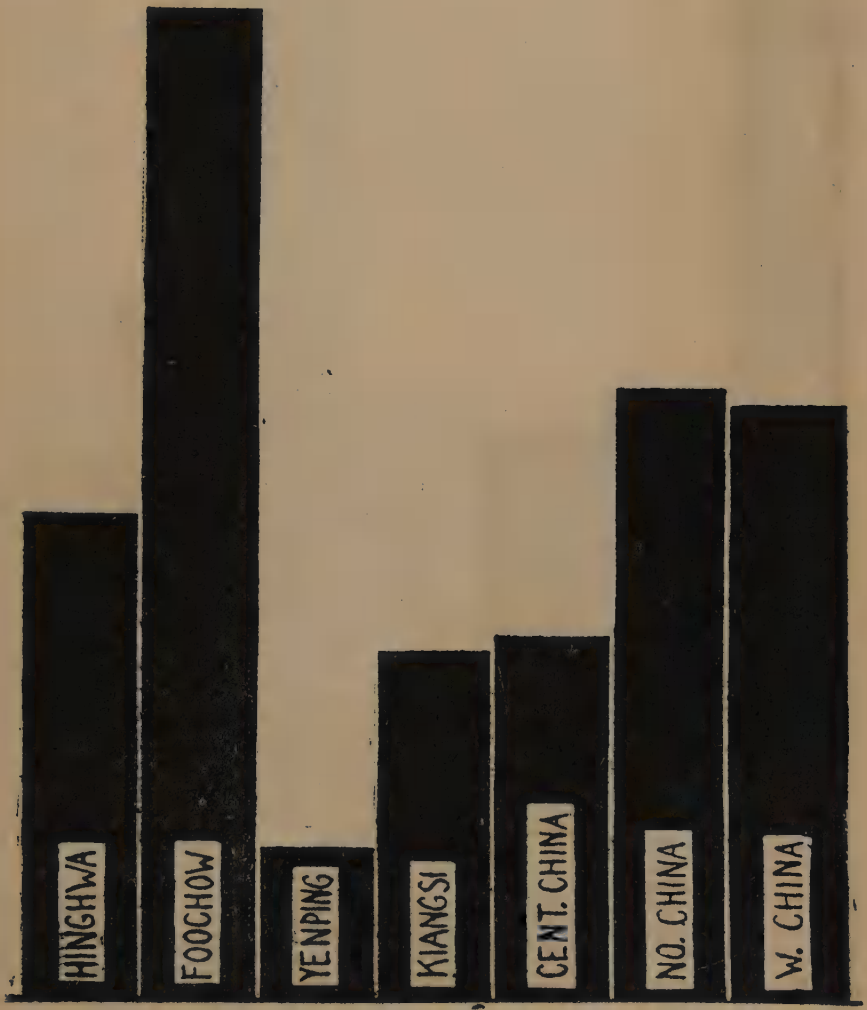
NUMBER OF CHINESE WORKERS FOR EACH 100,000 OF POPULATION



NUMBER OF CHINESE WORKERS FOR EACH 1,000 CHURCH MEMBERS

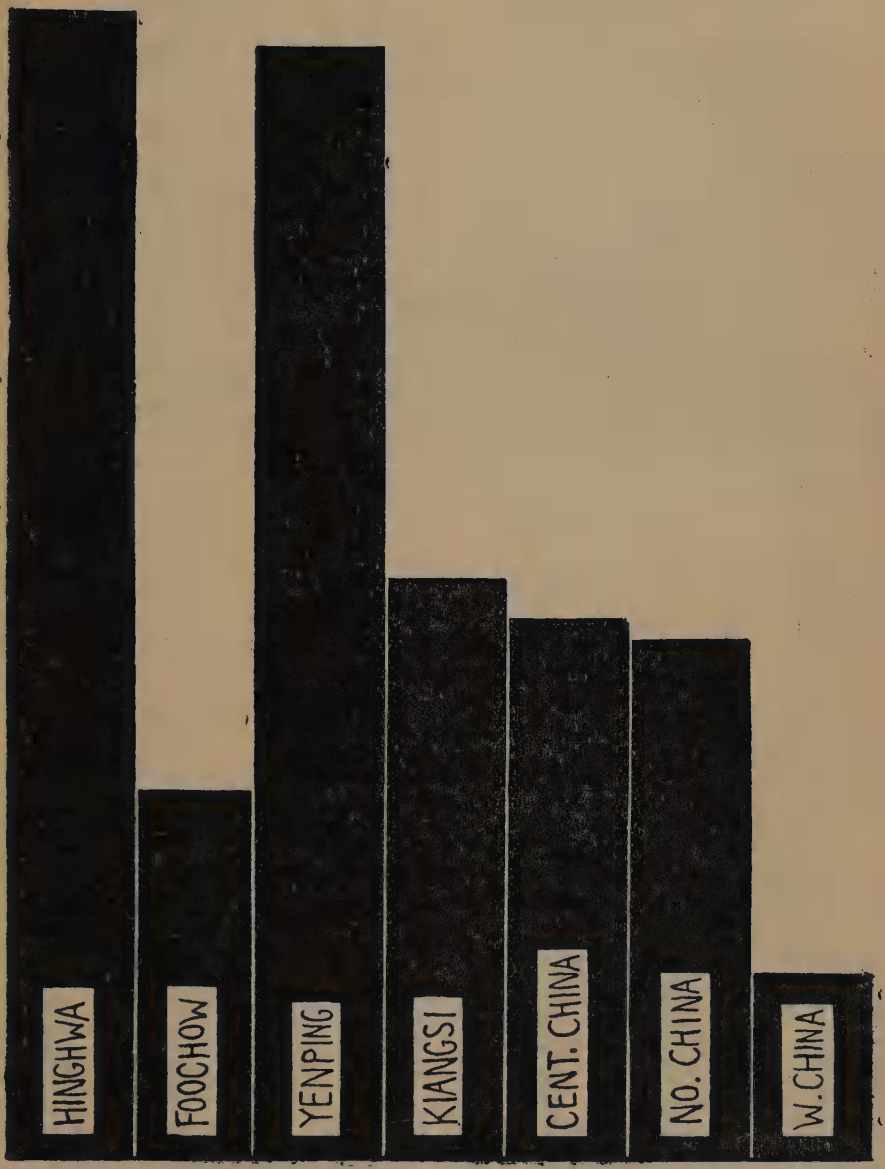


TOTAL NUMBER OF METHODIST SCHOOLS OF ALL GRADES

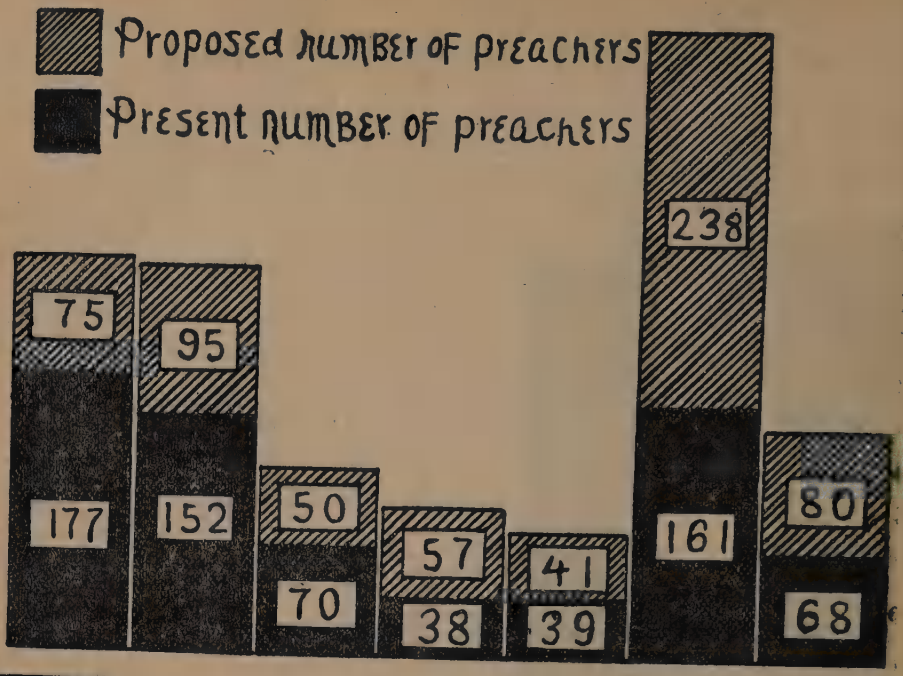


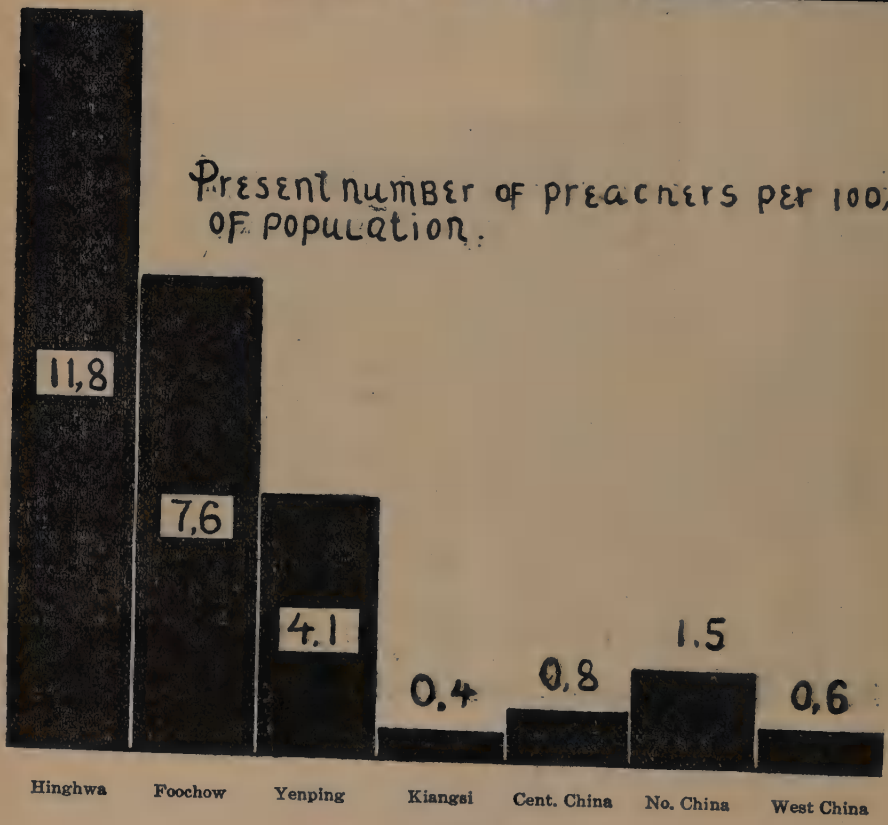
TOTAL ATTENDANCE AT METHODIST SCHOOLS OF ALL GRADES

CHINESE SUPPORT OF PREACHERS



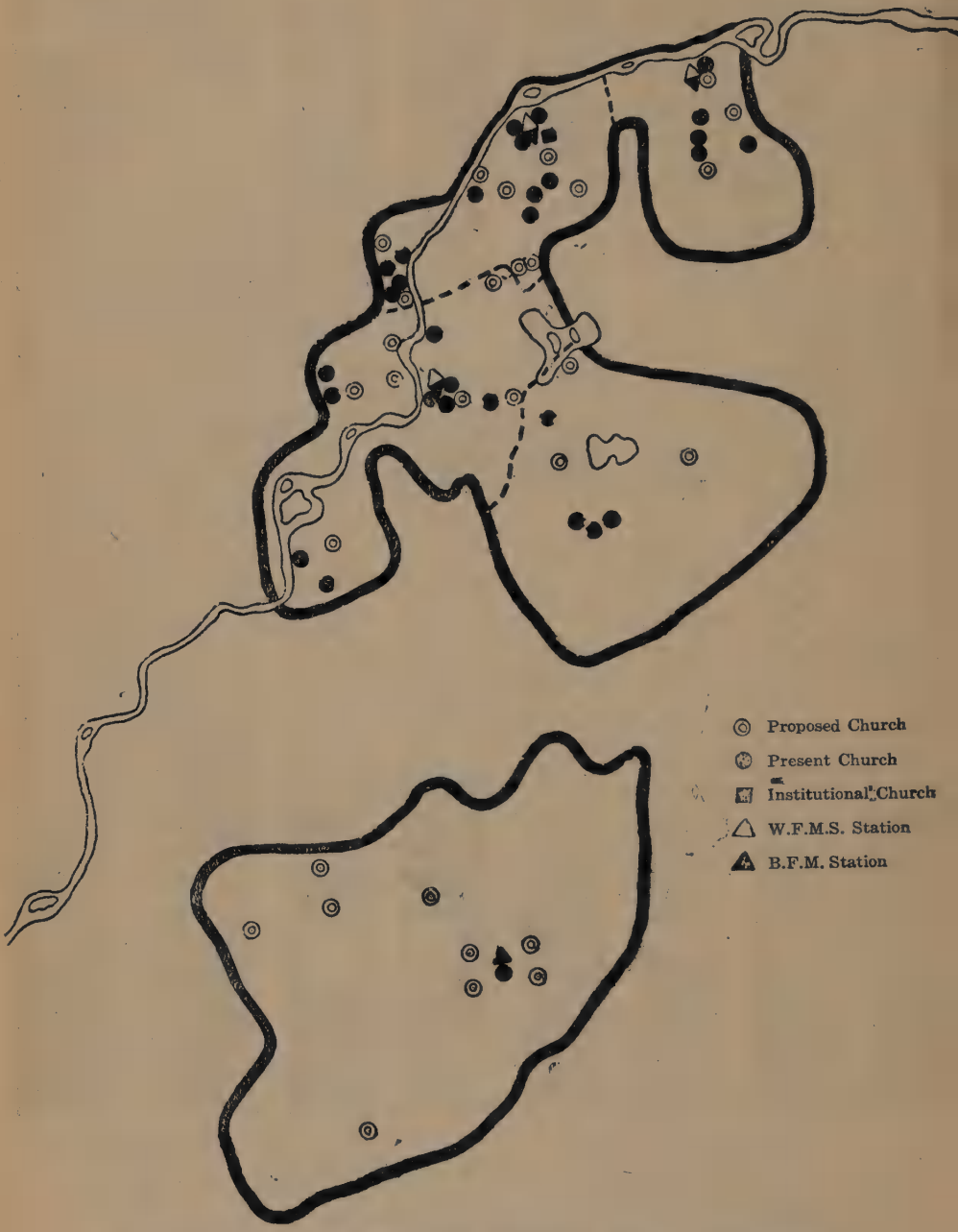
CHINESE PER CAPITA SUPPORT OF PREACHERS


Proposed number of preachers
Present number of preachers
75
177
95
152
50
70
57
38
41
39
238
161
80
68


Present number of preachers per 100,000 of population.
11,8
7,6
4.1
0.4
0.8
1.5
0,6
Hinghwa
Foochow
Yenping
Kiangsi
Cent. China
No. China
West China

PROPOSED DISTRIBUTION OF MISSION FUNDS

Showing the proportion needed in evangelistic, educational, medical and other forms of work in order to carry out the Methodist program.



EVANGELISTIC WORK IN THE CENTRAL CHINA CONFERENCE

A conference in the heart of China.
Methodist workers in the Yangste valley.
Size of the Methodist membership.

CENTRAL CHINA CONFERENCE

Central China's Task

Along the Yangste River, that great artery of trade that divides the nation into north and south, lies the Central China Conference. Three open-port cities, Chinkiang, Nanking and Wuhu, and two characteristic inland cities, Ningkewfu and Tungki, form the centers of the five districts into which the conference is divided. Ports of two provinces, Kiangsu and Anhwei, form the field of the conference, both the provincial capitals being within its territory. The population is 7,500,000 for which the responsibility of the Methodist Episcopal Church is about one-half.

Central China's Staff

To do the work required in this important area the conference has, under the Board of Foreign Missions, six families doing evangelistic work; eight families and one unmarried woman doing educational work; four families and two unmarried women doing medical work; one family devoted to the work of the China Medical Board; one to that of the Stewart Evangelistic Fund, and one to that of Christian literature.

Under the Woman's Foreign Missionary Society there are six workers in the evangelistic field, thirteen in the educational, three in the medical, one in literary work, and two recruits who are still studying the language.

Spreading the Good News

Central China's membership is not large. There are 1,700 full members and 900 probationers on its church rolls. These, together with the many who are in neither class, worship in 29 churches and chapels and 10 other regular preaching places, under the guidance of thirty preachers of all grades.

Nanking—an educational center.
Feeders for the higher schools.
Schools that serve the whole church.
Hospitals at strategic points.

Reaching China's Mind

This conference is known throughout the mission field as the site of many educational institutions of far-reaching influence. The educational system has at its peak the University of Nanking, a union institution for men, and Ginling College, a union institution for women, in both of which the Methodist Episcopal Church has its due share. There are also the Nanking Theological School and the Bible Teachers Training School which provide professional training of a higher order for men and women.

In the secondary system are to be found: a share in the middle school of the University; the Central China Conference Academy at Nanking; a middle school at Ningkwefu; a partial interest in the middle schools developed by other churches in Wuhu and Chinkiang. Three more middle schools are projected. These are all for boys. For girls there are large middle schools in Nanking and Chinkiang, and also the Hitt Bible Training School for women in Nanking.

Eleven hundred boys study in the 35 lower primary schools, and 24 such schools minister to the needs of the girls.

Vocational or industrial education is still only being discussed, but a definite proposal is being considered to reorganize the Conference Academy at Nanking for this phase of education.

It will be seen that with four union institutions in one center, Nanking, it becomes necessary for a considerable number of the educational workers of this conference to devote their time to such union work. But these union institutions serve a need far beyond that of this one conference. Drawing their students from every conference in China and Korea, and also from many other denominations, they make Nanking in a large, peculiar degree, the servant of the whole church.

Central China's Medical Equipment

Some of the most famous names in the history of medical missions have been connected with the work of hospitals located

CENTRAL CHINA'S EDUCATIONAL PROGRAM

Leaders in the uplift of China's women.
Hopes for the future in Central China.

within this conference. At present there is a general hospital at Wuhu; the conference has a share in the union hospital at Nanking; there is a woman's hospital at Chinkiang and an embryonic general practice at Tungki.

Literary Work

Central China is proud of the fact that the far-reaching influence of the "Women's Messenger," and the other literature for women which goes out from the office of the Christian Literature Society, is due to the work of a missionary from this conference, assisted by a staff recruited from the Nanking Girls' School and the former Methodist Women's College.

Central China's Goals

The Central China Conference is hoping to accomplish at least eight things under the program which it has laid out for the next five years:

Gospel opportunity will be brought to another million and a half people.

There will be 2,500 more boys, and a like number of girls, in Christian schools.

There will be a more adequately trained ministry assisted by better trained Bible women, thus doubling the number of Chinese leaders and contributing to the upbuilding of an indigenous church.

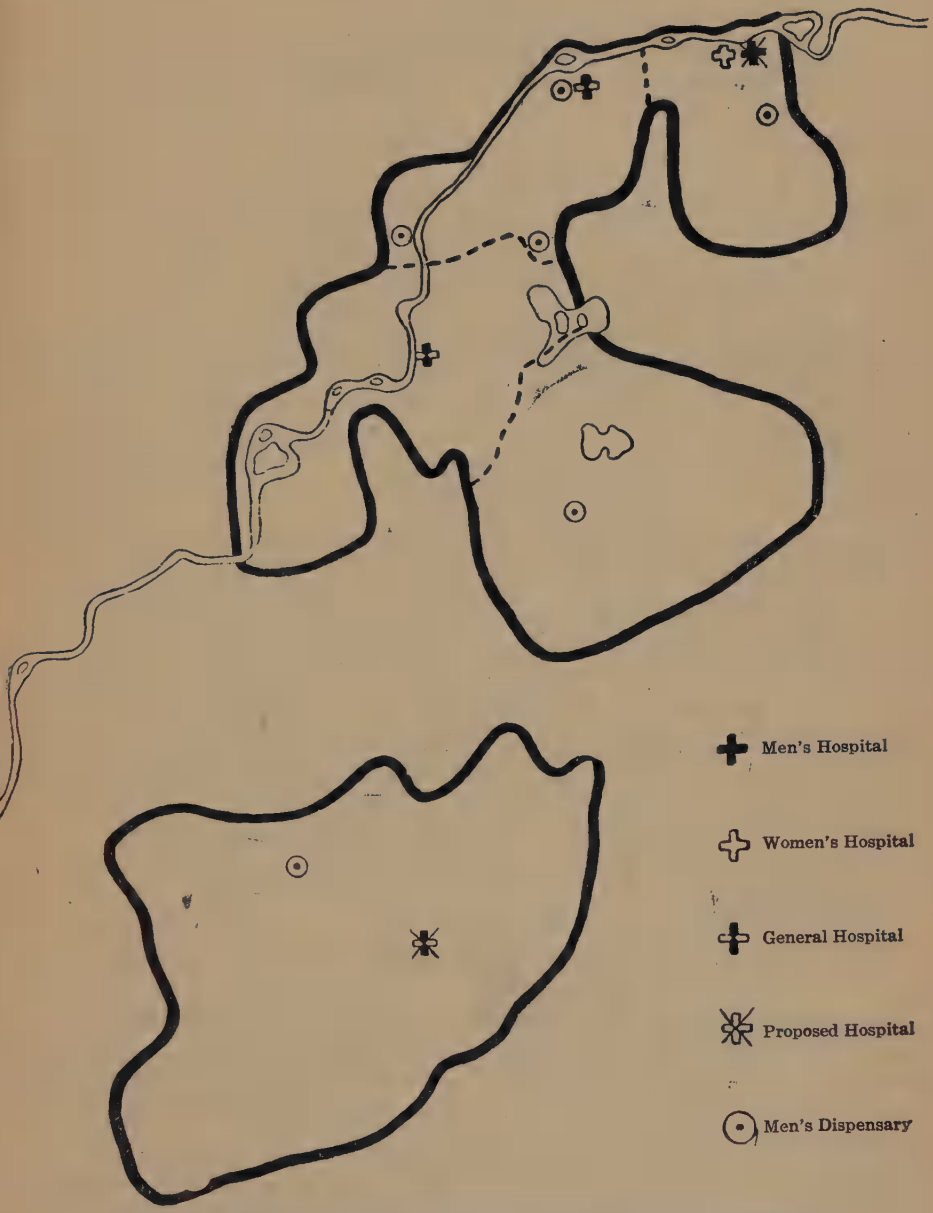
The church membership will be doubled.

Families of students will be Christianized and the danger of students returning to non-Christian homes will be lessened.

The present evangelistic work will become self-supporting.

The church will become a social factor with which to reckon.

The employment of specialists for mechanical and clerical work will insure the placing of the business of the mission on an efficient basis.



MEDICAL WORK IN THE CENTRAL CHINA CONFERENCE

"Broadening our base" the keynote.
Institutional work on a sound basis.
Village evangelism from central points.

Central China's Program

The Central China Conference's plans for development may be summed up in the phrase, "broadening our base."

Broadening our evangelistic base

This means to develop the distinctly evangelistic arm of service to a point where it is adequate to the needs and opportunities of this field. Ten foreign men and 23 women are asked for this work, which does not contemplate opening any new centers but only reinforcing fields already surveyed and partially occupied.

Broadening our base by the building up of some true institutional churches in big centers

Four such churches are being projected; two for Nanking and one each for Wuhu and Chinkiang. The institutional church offers the only hope of effectively meeting the needs of large city communities. Extravagant expenditures are not contemplated, but the building up, by better methods and broader activities, of plants which by means of the school, the ministry of healing, instruction in hygiene, training of the body, relief of poverty, and healing of the soul shall serve the community in the largest sense.

Broadening our base by the development of village plants

By "village" is meant a community of from 1,500 to 20,000 people, with another 40,000 to 80,000 within a radius of from five to seven miles. So long as there are communities of from 10,000 to 20,000 people without gospel approach, the time is far distant when chapels and schools can be located in small villages or homesteads or farmsteads. However, the time has surely come for a more scientific and adequate development of our country circuits.

It is planned to build and equip a primary unit in a centrally located town of the circuit. This unit will contain a chapel of convenient size, a primary school room for boys and girls, playgrounds where possible, quarters for housing the workers, reading room and whatever else may be necessary to

What is a "primary unit" in rural work?
Building up the Chinese ministry.

make the church institution the social center of the community. In the towns or villages within five or ten miles of this center will be opened primary schools and preaching halls as fast as the forces permit. Special forms of service, adapted to rural and agricultural communities, will be developed, such as occasional lectures on topics of interest to farmers, illustrated where possible; descriptions and demonstrations of approved agricultural methods, simple and cheap machinery and better seeds. By helping to improve the grains, fruits and vegetables, the cotton or silk, the church will win the confidence of the people and again save by serving. No other agency contemplates this form of service, and by cooperating with the agricultural departments of the colleges, economic conditions of the people will be improved and thus the way will be made easier for the Christian message.

Central China's Primary Unit Plan
Black squares mark points already opened on a single circuit. Eventually, 18 places will be reached from one center.

Broadening our base by multiplying and improving the native ministry

One of the most important tasks facing Christianity is the discovery and training of leaders. The Methodist Episcopal Church is cooperating in the Nanking Theological Seminary, which is the training place for most of the preachers. It is planned to add 41 preachers and fifty Bible women to the staff during the next five years. On the heart of the church is the burden of responsibility to the one and a half million people within the conference's borders for whom Methodism is solely responsible but who, up to this time, have had no opportunity to hear the gospel.

Developing indigenous resources.
Primary schools for five thousand pupils.
Making medical work efficient.

Broadening our base by improving the quality of church membership and developing indigenous resources

One of the slogans of the Central China Conference is, "Every member able to read the Scriptures in 1920." This means that about 30% of the membership must have special instruction. By the use of the National Phonetic Script, by the 600 Characters Peoples' Schools, and by special instruction, the church is diligently addressing itself to this task.

Pastoral self-support is necessary to the life of the church. It is definitely planned to achieve this in ten years—perhaps within less time. The primary educational system is already nearly half self-supporting.

Broadening our base in primary education

By establishing fifty additional schools for boys and a similar number for girls, the educational system will reach five thousand hitherto unreached students and will claim many new villages and cities. With seven foreign and ten Chinese superintendents of this primary educational system, the schools will obtain a higher degree of all-around productivity.

Broadening our base by the development of hospitals and dispensaries

It is planned to rebuild and reorganize the Wuhu hospital, giving it a more adequate plant and staff; to establish a moderately sized and equipped hospital at Tungki; to locate a number of first-class dispensaries as branches of these hospitals in important towns like Ningkwefu, Taiping, Hocheo, Siaodanyang, Tanyang-hsien, Hweicheo, Yihsien, and others, with smaller ones elsewhere.

The use of the district nurse to promote health and to assist the pastoral staff in follow-up work is already being introduced.

Broadening our base by the employment of experts to carry on the clerical and mechanical work of the mission

In this manner the energies of other missionaries would be released to do work for which they are especially prepared.

Methodism's first conference in China.
Present occupation of the Foochow field.
More than twenty thousand members.

FOOCHOW CONFERENCE

The Foochow Task

Six counties of the province of Fukien—approximately five thousand square miles—with a population of at least 2,000,000 people, provide the field in which the Foochow conference is at work. The clear division of territory between this and other missions makes Methodism responsible for at least half of this population.

The Foochow Force

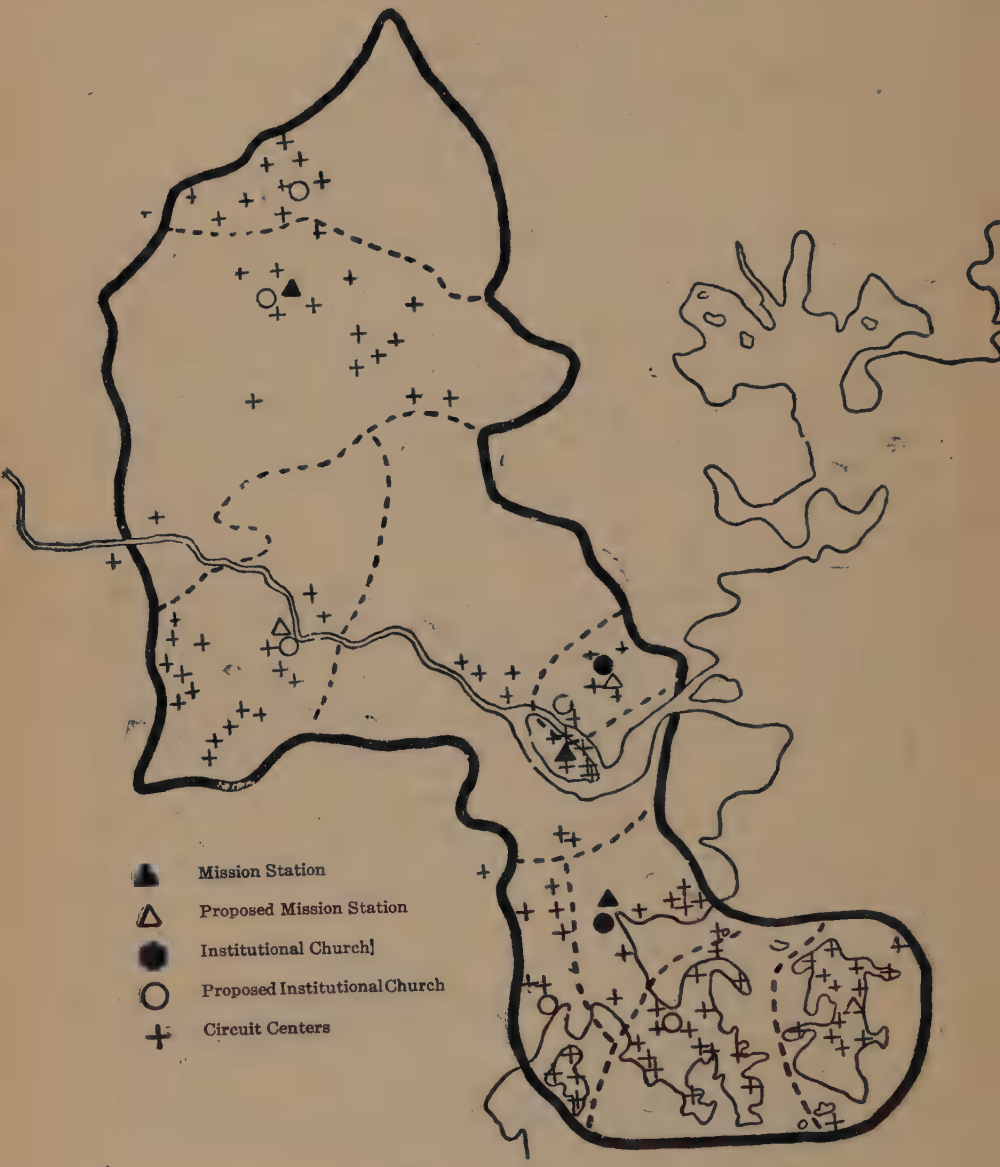
Twenty-one married men, two single men, three unmarried women working under the Board of Foreign Missions, and forty-two workers of the Woman's Foreign Missionary Society, comprise the mission force. They are stationed in Foochow, Kutien, Futsing and Lungtien, or in the two stations operated solely by the Woman's Foreign Missionary Society, Mintsing and on Bingtang Island.

Of these missionaries two are in general work, not residing within the bounds of the conference. There are three men giving their full time to evangelistic work and three others who help on the districts in addition to other work.

Foochow's Evangelistic Effort

Methodists have been working in the Foochow area for 73 years, and the result in membership totals 22,000, divided almost exactly between full members and probationers. Twice has the membership been seriously cut, each time by the forming of a new conference. Both Hinghwa and Yenping conferences are children of Foochow.

Chinese district superintendents, who have charge of the expending of district funds, administer the nine districts of the conference. On these districts there are 119 circuits. To care for them there are 86 members of conference, including 12 missionaries,



(Present and Proposed)

EVANGELISTIC WORK IN THE FOOCHOW CONFERENCE

Pay for the Chinese preacher.
Foochow's institutional church.
Advance in Sunday school work.

and of the remaining Chinese 19 are either in retired relationship or on detached appointment, leaving 55 effective members of conference for 119 circuits. There are 110 dedicated churches and 39 rented chapels.

The salary scale is low, ranging from Mex. $60 a year for an unmarried local preacher to $300 a year for the highest grade of elder. Special salaries are paid graduates of the union university and students returned from America. On the present scale of salaries close to 60% of self-support is registered. The total pastoral support in 1918 was $12,016, and the total contributions to all causes $18,150. Excluding gifts for buildings the average gift was $1.90 per member.

The only institutional church is in Foochow, although there is a social center at Futsing, located some distance from the church. The Foochow experiment is now five years old. An all-round program is attempted: worship, public and personal evangelism, Sunday school, Bible classes on week days, kindergarten, schools for boys and girls, Boy Scout work, reading room, lectures along various lines, extension work in other schools and homes, use of stereopticon and motion pictures, medical clinic, and cooperation in union health and sanitation campaigns.

Special Forms of Work

Sunday school work has been slighted in the past. None of the present buildings contain any provision for carrying on such activities. With the coming of an American-trained worker this year a marked improvement in the work done may be expected.

The burden of carrying on special evangelistic work has been laid upon the pastors. In some of the churches there is a series of revival meetings each year. In others there is carried on steadily a well-planned campaign of personal evangelism. Good work is done in most of the schools through public presentation of the gospel and private interviews with the students. A large

How new fields are opened.
The Foochow school system.
Union in educational work.

proportion of the students are at least nominally Christian when they graduate.

Before opening new work the community must give evidence of its desire for such help New circuits are created by division of old ones. At least three new places are to be opened this year, in each the process having been the same: there has been a request from the community, a survey of the field, some experimental meetings, the subscription locally of a good share of the budget, and then opening of the work by the appointment of workers.

The educational standards of admission to conference are practically those of middle school graduation. Most of the conference members take one year or more of middle school work, then pass through the theological seminary.

The Educational Drive

It will not be wondered that it takes the full time of 26 foreign missionaries and 350 Chinese teachers to carry on such a school system as to include:

Several hundred day schools for boys and girls. Some of them coeducational, the arrangement not extending beyond the second year of work.

Higher primary schools. Four of these for boys and five for girls, with another starting its first class this year.

Middle schools. One for boys and one for girls; both in Foochow.

Union university, in which the Methodists cooperate with the American Board, the Anglicans, the Dutch Reformed church, the English Presbyterians and the London Mission. The latter two have made no actual contribution as yet.

Union theological school, in which the American Board and Anglicans unite with the Methodists.

Three training schools for women.

A collegiate department for women in the Hua-nang School in Foochow. Four years of full college work will be offered after 1920.

FOOCHOW CONFERENCE EDUCATIONAL MAP

Medical work in Foochow.
Missionaries needed on every district.

Union normal school, in which the American Board has a share. Some orphanage work and some kindergartens.

Present Medical Work

Two American physicians, without a single foreign-trained Chinese doctor, represent the medical force of the Board of Foreign Missions in the Foochow conference. The Woman's Foreign Missionary Society has one foreign physician at present, and supports two Chinese graduates of American schools. One doctor is a graduate of a medical school in China and nine are graduates of hospitals. There are no hospitals for men, four for women, and one general hospital. There are also two dispensaries.

Attention should be paid the union medical school. Handicapped by small staff and meagre equipment, it has yet kept medical work on the map in Fukien, at least in so far as the Chinese are concerned. This school must be built up to a high grade of efficiency.

The Woman's Foreign Missionary Society maintains a training school for nurses in connection with the Magaw Memorial Hospital in Foochow; it is registered with the China Nurses Association. The other hospitals train their own nurses, but are not registered.

Foochow's Program of Advance

The demands of the situation make the work of the future clear. Part of the program that follows is already under way. The rest is imperatively needed.

Evangelistic Program

Workers. There must be enough additional workers to bring the effective staff up to one man and two Woman's Foreign Missionary Society workers on each district. There must be an addition of 93 preachers and 164 Bible women. Salaries should be raised, an average of $500 being needed for these men. An increase of one-third is also planned for those who are not up to the new standard.

Institutional work to be expanded.
Evangelism on a wide scale.
Summer schools for Christian workers.

Buildings. Fifty-seven new church buildings are needed during the next five years.

Social work. Two more institutional churches should be opened just as soon as men can be trained for the work. In addition, the central church on each district is to be operated as an institutional church, so far as its plant will allow, the hope being that adaptations of such methods as are used there will be carried out into the village work from these centers. Campaigns along the line of health and sanitation are already being projected.

Evangelistic campaigns. Six big campaigns are to be held each year, making the drive along the lines of education, medical work, social service, and personal acceptance of Christ. These campaigns depend upon an increased staff of workers.

To meet the present situation two such campaigns are planned for this year, using men temporarily lifted from other lines of work.

Campaigns on a smaller scale are also projected on the group basis. These will necessarily be limited in number by the amount of time the district superintendent can give to them.

Training workers. In addition to the strengthening of schools there is to be an extension of the institutes for preachers and Bible women and also a summer school for preachers. Conferences for laymen, training them for work in their local churches, also form a part of the plan. The Woman's Foreign Missionary Society is planning a greatly enlarged program of station meetings just as soon as the workers become available.

Sunday schools. Mr. S. S. Ding arrived from America last summer, under appointment of the Board of Sunday Schools, and has begun his work as Sunday school secretary for the conference. His work will consist of teaching in the theological school, con-

Offering elementary education to hundreds.
Industrial school planned.
Building the secondary schools.

ducting institutes, and the organizing of a model Sunday school in Foochow City.

Educational Program

Day schools. Two hundred lower primary schools are demanded, which will be developed along lines of community centers.

Higher primary schools. Twelve higher primary schools are to be opened by the workers of the Board of Foreign Missions. The Woman's Foreign Missionary Society plans to allow its lower primary schools to add higher primary courses as the need arises, and hence has set no definite figures.

A union higher primary school of industrial arts is also to be established. To this Methodism is to contribute two foreign and ten Chinese teachers, together with funds for land, buildings and equipment.

Middle Schools. Nine foreigners and twenty Chinese are to be added to the staff of the Anglo-Chinese College, Foochow. At Hua-nang, the women's school in Foochow, thirteen foreigners and eight Chinese are needed. These include teachers for the college as well as the middle school. The two are conducted in the same building and under the same administration.

New work:

A vernacular middle school is to be developed in Foochow. The course of study and the teaching will approximate in grade that of the existing Anglo-Chinese College, where the emphasis is upon work in English. This is to be a union school, to be opened in 1920. The Methodist Episcopal Church is to provide three foreign and ten Chinese teachers. Industrial arts is to be featured in the curriculum.

A school of industrial arts for girls is also to be opened. It will be a union enterprise, but the plans have not been fully formulated.

Middle schools are to be developed in Kutien and Futsing.

Advance in the colleges.
Union schools to be developed.
A larger program for medical work.

Schools of college grade:

Women's College; This work must be strengthened. The addition of teachers has been noted in connection with the middle school. New buildings are greatly needed.

Fukien Christian University. Twenty-six foreign and thirty Chinese teachers must be added to the staff of this union university, which is just beginning its life. The whole plant is yet to be constructed on the magnificent site secured below Foochow. The Methodist share in the sum required for building and faculty is $824,687.

It should be noted that these two institutions are the only colleges in Fukien province.

Union Theological School. One additional foreign worker, five Chinese, and new buildings will bring this school to the point of efficiency. Two hundred students are expected to be enrolled by the end of the Centenary period. A plan for carrying on higher theological education in connection with the Fukien Christian University is now under discussion.

Union Normal School. This will be transferred to the vernacular middle school, according to present plans, with the possibility of courses in pedagogy in the Anglo-Chinese College and the University. Such training is now given in the women's middle school and college.

Medical school. Three foreign teachers and five Chinese must be provided by the Methodist Episcopal Church. Methodism must contribute $70,000 to the building plans. This school will be a part of the general university scheme. The Rockefeller Foundation has made a generous contribution for the establishment of a pre-medical course.

Medical Program

The general hospital at Kutien is to be enlarged and rebuilt. In addition the conference program calls for the equipment of a hospital which is badly required at Futsing; improvements to the

FOOCHOW'S MEDICAL FIELD

Teaching the missionary's children.
A language school for Foochow.
Expanding the Construction Bureau.
Literature in the vernacular.

women's hospital at Foochow, and cooperation with the two other missions in a union general hospital in the same city. This project has been approved by the three missions working in Foochow, and a committee is at work on the organization of the task.

To care for these hospitals and the dispensaries which are to be run in connection with them 16 foreigners and 42 Chinese are needed.

General Requirements

In addition to the typically missionary proposals outlined above, several items demand consideration which cannot be included under the previous headings.

School for foreign children. There are enough children in Foochow so that the mothers have at times conducted a graded school themselves. Sickness and other work, however, interfere too frequently to allow efficient work. With a dormitory and good accommodations a school could be carried on which would draw from all North Fukien. For this reason teachers and equipment for such a school are being asked. Three teachers and $15,000 are the requirements. Some of the women of the mission will thus be released for other work.

Language school. It is impracticable for those who expect to work in Foochow-speaking areas to study in either the Peking or Nanking language schools. One foreign teacher and 25 Chinese are needed, with $20,000 for buildings. This will be a union school.

There is no foreign dentist nearer to Fukien than Shanghai. One is needed to serve the three conferences within this province.

The Fukien Construction Bureau has now been in operation for several years. The engineers in charge have taken care of all building operations for the cooperating missions and have even undertaken some outside projects. In view of the largely increased program of building it is necessary to add to this force. Six additional foreigners and 24 Chinese are required. This bureau has

Literature in the vernacular.

lightened the load of missionary work appreciably in the past, and with an increased force will be able to take care of what would otherwise be an impossible task, the building of the churches, schools and colleges called for in the program of advance.

Literature production. In view of the illiteracy of the church members (60% of whom do not read) a program of education is imperative. One foreigner, two Chinese, and funds for production and promotion are needed. This is purely for the vernacular literature, and has no bearing on the nation-wide campaign.

Hinghwa—a great conference in a small area.
Missionary occupation in Hinghwa.
Stressing evangelistic effort.

HINGHWA CONFERENCE

Hinghwa's Map

The Hinghwa Conference is composed of the counties of Putien, Sienyu, Yungchun, Tehwa and Tatien, wherein Methodism's responsibility is estimated to be 1,500,000.

Staff

Under the Board of Foreign Missions there are six married men and four wives of missionaries who work under conference appointment. Following the death of the founder of the work in Hinghwa, the Rev. W. N. Brewster, Mrs. Brewster took up his task as a regularly appointed missionary of the Board of Foreign Missions. There is also one unmarried woman giving full time, and one giving half time to the work of the General Board. There are 14 women in the work of the Woman's Foreign Missionary Society. No foreign male doctors are located in this area. There are two American women doctors and one nurse stationed at Sienyu. Two Chinese doctors who are graduates from China medical schools are employed. In addition to these there is one graduate American engineer.

Evangelistic Work

The Hinghwa Conference is divided into nine districts, each with a Chinese superintendent. It is administered from four missionary centers, Hinghwa City, Ng-sauh, Sienyu and Yungchun. The work has been developed on the intensive, rather than the extensive, plan, as is shown by the map on present occupation. This map shows the following:

81 Circuits.

484 Preaching places; 196 of these have dedicated churches; 268 have rented halls.

202 Preachers under appointment.

120 Bible women under appointment.

Stressing evangelistic effort.
Results of evangelistic campaign.
Schools for children from Christian homes.

The conference as a whole in 1918 was 91% self-supporting.

Special Evangelistic Campaigns

The special evangelistic campaigns which have been held during the last two years are a real part of the present occupation. These campaigns have been held is 38 centers, and the results secured constitute no small part of the field and problem for the future.

Preliminary to each of these big meetings the area to be covered was surveyed. This was usually a circle about three miles in diameter. An advance agent secured the use of the biggest temple in the area and trained the local workers for their task.

The team proper was composed of ten Chinese leaders, both men and women, together with the missionaries in charge of evangelistic work, both of the Board of Foreign Missions and the Woman's Foreign Missionary Society. When actually in the field, including local workers, the team numbered from thirty to fifty.

These meetings have brought the gospel in a forceful way to the attention of tens of thousands of people. Thousands have enrolled themselves as inquirers. They have thus had the best opportunity that any Hinghwa people have ever had for an intelligent acceptance of Christ and for intelligently allying themselves with the church.

Educational Work

The particular aim is to serve the children of the Christian constituency. There are 3,589 boys and 606 girls in the schools, of whom 2,800 are from Christian or partly Christian homes. But there are at least 13,000 children in the families of the church constituency. Since so many thousands of church children are still unprovided for, the duty is plain to develop the schools along such lines as shall first of all give these children an opportunity for Christian education.

MISSION STATIONS AND MISSIONARIES IN THE HINGHWA CONFERENCE

Revised curriculum in high school.
Medical work in Hinghwa.
Working toward a Bible-reading church.

At present there are 108 boys' lower primary schools and 12 such schools for girls. There are nine higher primary schools, of which two are for girls. Most of the students in these schools come from Methodist day schools. The administration in most of the boys' schools is in the care of Chinese, many of whom are members of conference. Hinghwa has two high schools, one for boys, with an enrollment of seventy, and one for girls, with an enrollment of thirty

Two years ago considerable time was spent in revising the course of study of the Guthrie Memorial High School in Hinghwa, with the result that the following plan was put into operation: The normal school has been made a part of the high school. The first two years of high school work is the same for all students. At the end of the second year the students elect one of the three courses now available, namely, the college preparatory, the Biblical preparatory and the normal course.

Medical Work

In this area there are one small general hospital, one hospital for women and three dispensaries.

There is a school for nurses in connection with the woman's hospital.

Christian Literature and Its Distribution

If the ideal of a Bible-reading church is to be attained, some simple phonetic is absolutely necessary. With a splendid start in Romanized and the equipment to produce the same, it is the aim of this conference to press on along this line toward the goal. There is a small but fairly well equipped publishing house which must be enlarged at once to meet the growing demands upon it. More editors and translators are asked. With an enlarged plant and staff it is hoped to furnish Romanized literature along the following lines: Scriptures; Bible study books; Sunday school literature; text books for schools, and general literature.

Evangelistic advance planned.
Training Christian workers and members.
Adding evangelistic workers to the force.

Since this area extends into the Amoy region, literature is to be printed in both the Amoy and Hinghwa dialects.

It is also planned to increase the work along the line of book-selling by employing several additional colporteurs.

Program for the Future

It is planned to meet the evangelistic problem as follows:

A survey of all the members of all the families in which the Methodist church has a representation, beginning with members, then probationers, then inquirers.

Sermon subjects, to be used simultaneously throughout the conference, will be provided.

Each district is to have a preachers' institute in different centers each quarter.

At the same time and place as the preachers' institute will be held a training conference for official members and delegates from the sub-district group in which the meeting is held.

In addition to this small training institutes will be held on every circuit, and classes and night schools established where we have an organized group of Christians.

Each year fifteen preachers and fifteen Bible women will be added to the force. This number is small but it is all that the schools will be able to produce.

Eight-five new church buildings are also planned. These will be in centers that are already strong and where the Chinese will usually be able to pay half the cost of construction.

Institutional Church Advance

Since the erection of the new church in Hinghwa City Methodism's thought has been moving along the line of community service. It is planned to extend the boys' club work, playgrounds, women's social work, and other activities of the past, and in addition there will be developed as many new lines of institutional work as

Idol processions give way to night schools.
New schools in Hinghwa.
Vocational training to be developed.

possible. It is planned to develop institutional work also in Sienyu and Yungchun.

Rural Church Program

To make the church a center to serve the community village improvement will be stressed. Night schools and recreational features are to be used to displace theatres and idol processions, which are now the only forms of recreation. It is hoped, through experiment stations and school gardens, to help the farmer to raise better crops by less laborious methods. Playgrounds and club work will be provided by the schools and other centers.

Educational Advance

In the lower primary system it is planned to have 230 schools at the close of the five year period. This does not meet the need, but it is all for which adequate provision can be made within this period.

The higher primary schoools have, as a rule, developed from the lower schools. Such development is now requiring the opening of one more girls' school in Yungchun, and seven more boys' schools, two in *hsien* cities and the other five in large and important market towns.

It is proposed to open a high school at Yungchun along the general lines of the Hinghwa school. The distance from Hinghwa is three days' journey and this, with the difference in dialect, makes it impossible to serve this region through the Hinghwa school.

It is planned to open another Woman's Bible Training School in Yungchun. In the three western districts this phase of the work is greatly needed.

To meet an immediate need, an agricultural missionary is asked, and later, a second technical missionary is to be added to the staff.

In addition to the development of the regular school system, special stress is to be laid upon vocational and industrial work, of

HINGHWA'S EDUCATIONAL PROGRAM

Vocational training to be developed (continued).
Bible School supplies workers.
What the Hinghwa medical work needs.

which there will be three types:

A vocational high school. This will include agricultural and mechanical courses. The plan is to be worked out by the conference Board of Education, and to avoid needless duplication this school will be located at Ng-sauh.

Self-help industrial work in all higher primary schools where the boys are not self-supporting is to be further developed. Work will be provided so that all students may have manual training at least one hour each day. There will be school gardens and simple hand-work in the primary schools as soon as trained teachers can be secured.

Trade schools. A school, the primary aim of which is to teach a trade to the boys, will be established. New methods of livelihood must be taught to the young men. These boys will study a few hours each day to enable them to be intelligent citizens and Christian men, while the Christian ideals of labor and social ethics will be stressed. The models will be found in the Philippine Island schools, but these plans adapted to local environment and need.

Sources From Which the Workers Will Come

It is expected that the teachers will come from local schools, with the addition of some who are going to Nanking and Peking for further training. The Bible School should provide the bulk of the needed preachers. The course of the Bible School covers three years, and is designed for students who have had at least two years of high school work. Graduates of promise who have been under appointment for two years are sent to Nanking for further training. Promising graduates of the high school are also sent to Peking University for the combined arts and theological course. In these ways an attempt is made to provide a well-trained ministry for the work. There are two woman's Bible training schools situated at Hinghwa and Sienyu. From these students go to the Nanking Bible School for higher study.

MEDICAL OCCUPATION IN HINGHWA

What the Hinghwa medical work needs.
Development of dispensary system.
Self-help for students and orphans.

Medical Advance

An American doctor is to be sent to take charge of the general hospital at Hankong, and the plant there is to be strengthened and made the center of medical work in Putien county. A woman's building for this center is planned, with a foreign woman doctor, a Chinese doctor, and a foreign nurse on the staff. The entire plant will need better equipment and more buildings. The men's department will require the addition of another Chinese doctor.

At present there is a small dispensary at Ng-sauh. A Chinese doctor and two Chinese nurses are to be secured for this dispensary. A dispensary will be opened at Bing-hai, and both of these will be under the supervision of the hospital at Hankong.

The work in Sienyu county will naturally head up in the woman's hospital at Sienyu City. Another foreign doctor and two foreign nurses are asked for this place to make it possible to carry on the work of supervision of the entire medical work of the country, and to conduct a training school for nurses.

Dispensaries serving both men and women are projected for three centers in this country. These points form a triangle covering the general territory and will require new buildings, equipment and staff.

A general hospital will be built at Tatien, as that center is three days' journey from the nearest hospital or medical aid. A foreign doctor and a foreign women nurse should be stationed here, together with a Chinese doctor and a Chinese nurse.

For Tehwa a foreign woman doctor, a foreign nurse and necessary Chinese staff are required. There should also be a dispensary for men with a Chinese doctor in charge.

Institutional Work

An orphanage has been conducted for nearly a quarter of a century. Industrial work for self-help, and also as a means of

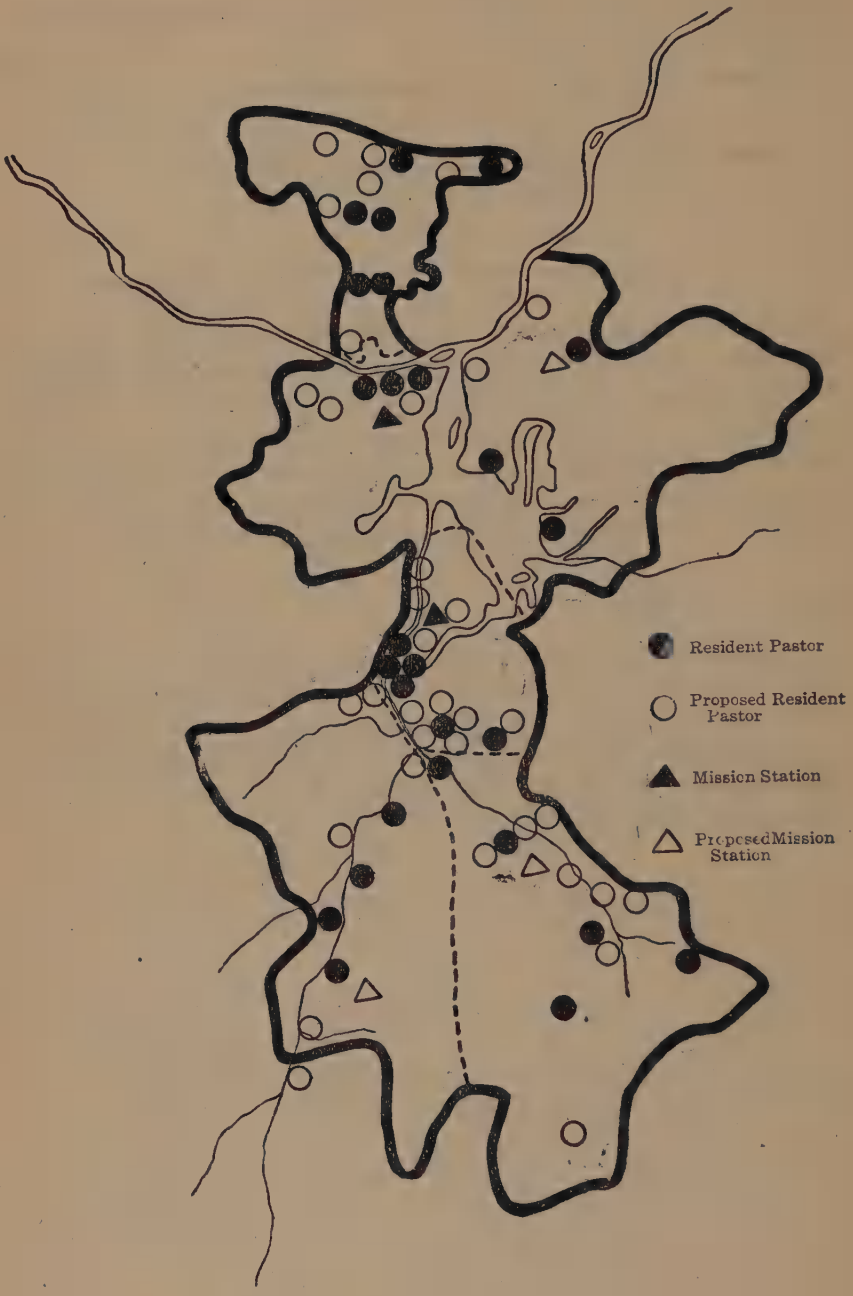
Self-help for students and orphans (continued).
Home for old people.

livelihood to those who might not become preachers and teachers, was early made a part of the plan. The boys and girls who have left the orphanage are making good in all lines of work.

There are about 300 acres of farm land on which to raise food for the orphans and produce an income for the support of the children. The plan is to increase the endowment so that the Christian orphans and defective children can be adequately cared for.

Old People's Home

It has been found necessary to care for Christian old people. Some of them have been cared for in a small home, but larger numbers have found refuge in the orphanage. This is inconvenient and inadequate and thus the need for a fully equipped home for old people is felt by the conference. This home should have a department for men and one for women.



EVANGELISTIC WORK IN THE KIANGSI CONFERENCE

Kiangsi—its task and its territory.
Ups and downs in mission work.
Workers in Kiangsi.

KIANGSI CONFERENCE

Facing Nine Million People

In the northern half of Kiangsi province, and in a small section of Hupeh and Anhwei provinces lying north of the Yangste river, the Kiangsi Conference is at work. Its territory covers approximately 30,000 square miles, and the population is not less than 9,000,000.

Within the five districts of the conference there are now 1,193 full members and 906 probationers. The work of the church is supervised by one Chinese and three American district superintendents.

Work in Kiangsi dates back to 1867. For years it was confined to the area north of the Yangste river. Near the close of the century an extension was begun from Nanchang. Phenominal advance in that section was followed by disastrous collapse, leaving the conference with a chain of widely-scattered, well-constructed church buildings, located in unfrequented localities and almost deserted. In recent years the clearing away of the debris and laying foundations for solid growth has constituted the major portion of the work.

The Workers

Eleven male missionaries, an equal number of wives, two contract teachers, and seventeen Woman's Foreign Missionary Society workers, including three contract teachers, comprise the present missionary force. Of these, two men and seven women are on furlough, and two women are in language school. There are 157 Chinese men and 182 women on the paid staff. Of these, 22 are members of the conference.

The Work of Evangelism

For the most part established church work has been in *hsien* cities, and the 16 now occupied are supplied with church buildings

Working with the students.
Medical work in Kiangsi.
Kiangsi's proposals for evangelistic advance.

with but four exceptions. Methodism owns also a dozen churches in market towns and villages, giving a total of 28 church buildings on 25 circuits.

The Work of Teaching

At present Kiangsi conference has 81 lower primary schools; two higher primary schools for boys and three for girls; two middle schools for boys and two for girls; one year of college work, and two women's training schools. The primary schools have generally been under the charge of the missionaries and district superintendents, with nominal direction by a conference board of education. Approximately 3,300 students were in these schools during the past year. They were instructed by 161 teachers, exclusive of missionaries.

The Work of Healing

Nanchang and Kiukiang each have a hospital for men and one for women. In charge of these is now one male missionary, one married woman missionary, one Chinese woman educated in America, and one Chinese woman educated in China. In addition there are four assistant physicians, one man and three women, all trained in China. Neither of the hospitals for men has adequate quarters or equipment, and none of the hospitals a complete staff. Nowhere in the province south of Nanchang is there a doctor.

Facing the Evangelistic Need

The gospel is for the entire community. The church must serve the community. This calls for two types of work:

The extension of the church into numerous country villages under the leadership of fully trained pastors, but without much expenditure of mission funds, and

The establishment of several community service centers in the larger cities.

In the provincial capital.
Kiukiang—where cross the crowded ways of life.
Capturing a new community.

Developing Nanchang

At present the chief institutional church of the conference lies in the center of the capital, Nanchang, for which additional sums are required. Here will be employed all institutional features, such as an industrial museum and institute; classes for various groups; recreational features and a dispensary under the direction of the hospitals.

With four churches already operating in the capital, it is purposed to open two more centers, and from these to carry the gospel of service into jails, hospitals, rescue homes, government schools and playgrounds. While this requires the services of a considerable number of full-time paid workers, it also gives every Christian the opportunity to do definite work, and provides a laboratory for the students in our educational institutions.

Developing Kiukiang

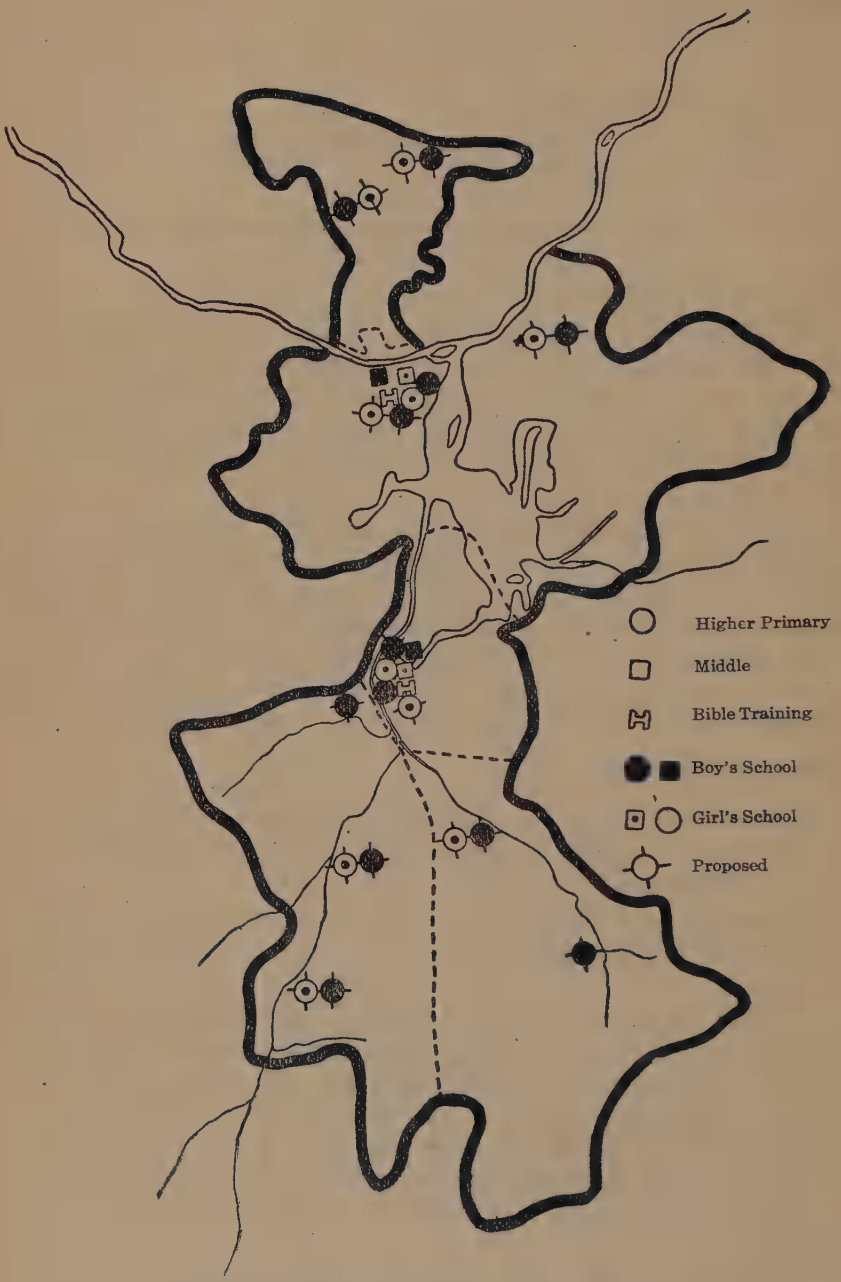
Four centers are on the program for Kiukiang.

First comes the student church, for which a new building is in a state of arrested construction.

Second is the Hwa Shang-Tang institutional plant which is to be located in the heart of Kiukiang on the main street near the west gate.

Third is the Heokai church, located on the big business street just back of the foreign concession. Here is planned a 4-story building, with reading and social halls and a street chapel on the ground floor; an auditorium on the second floor; and dormitories on the third and fourth floors for the throngs who are always travelling through Kiukiang and the increasing numbers of young men who are drawn from elsewhere into the business life of this city.

The fourth, and in many ways the largest venture, will be in the rapidly growing industrial section surrounding the railway station. Almost all the land there has already been purchased by



KIANGSI'S EDUCATIONAL PROGRAM

Strengthening the evangelistic effort.
Entering new territory.
Additional workers necessary.

business concerns which are laying out plans and plants. To meet what promises to be a tremendous challenge the workers of the Board of Foreign Missions and the Woman's Foreign Missionary Society call jointly for the building, equipping and staffing of a social settlement which will include in its activities medical, educational and evangelistic features.

Special Evangelistic Features

Institutional features on a smaller scale are to be incorporated in the three new mission stations which are to be opened, and in five other *hsien* cities.

In addition to these things the use of evangelistic bands and special campaigns throughout the conference is being planned; there are to be Bible and training institutes; the number of supervised colporteurs will be increased; and an evangelistic newspaper will be published in Nanchang.

New Stations to be Opened

Within the five year period three new stations should be occupied by missionaries. These are Fuchow, a city of 70,000 already twice occupied for short periods; Kian, one of the four largest and busiest cities in the province; and Kintehchen, the famous pottery center. All three places are peculiarly open. In the first two it is planned to place, within five years, three men—evangelistic, educational and medical—and the Woman's Foreign Missionary Society will send evangelistic and educational missionaries and a Chinese woman doctor. With the exception of the medical missionary a similar occupation is proposed in Kintehchen by the end of the period.

The Problem of Recruiting

To put through this program of evangelism calls for an increase of 56 men and 101 women evangelistic workers. To

Emphasizing higher primary schools.
Elective studies in middle schools.

supply these will be the most staggering task of this entire proposal. There must be a vigorous educational program, and a largely increased staff of missionaries, with better facilities for missionary cooperation.

Facing the Educational Need

The chief emphasis in the educational work of the Kiangsi conference needs to be upon the higher primary schools. They set the standards of the lower primary, and provide students for the middle schools from which must come the larger portion of the sorely needed Christian workers. They rank in grade close to the middle schools under government auspices, and consequently draw students from the government higher primary schools as well as from the church's lower primary.

In view of this nine new higher primary schools for boys and eight for girls are projected, of which two—one within Nanchang and one in the new Kiukiang suburb—will be day schools. For these schools and the lower primaries, which will naturally develop with them, from $10,000 to $39,000 each will be needed.

With five expansive districts, any one of which is about as large as the Foochow conference, supervision can best be provided by the five missionary educationalists and their Chinese associates, with their work under the general direction of the head of the education department of the college (see below). The principals of the higher primary schools should have immediate supervision of the lower primaries of their respective units, of which there may be from five to ten.

Higher Education

Kiangsi has at present four high grade middle schools, two for boys and two for girls. The advance program demands a large increase in attendance, in buildings, in equipment and in staff for all of these. In the junior and senior years of some

Specialization in education.
Denominational college in Kiangsi.
Industrial education to be pushed.

of these schools the Yenping plan for four distinct groups of electives, such as college preparatory, normal training, industrial work, Bible study, has already been put into effect. It will be expanded as the increase in staff and equipment makes it possible.

This may call for differentiation in the various schools. Thus the middle school for boys in Kiukiang ought to give special attention to commercial branches, while that in Nanchang might not unnaturally, with the much greater number of schools and students in the city, specialize on normal training. This is to indicate the way in which these schools plan to cooperate, rather than to announce definite courses.

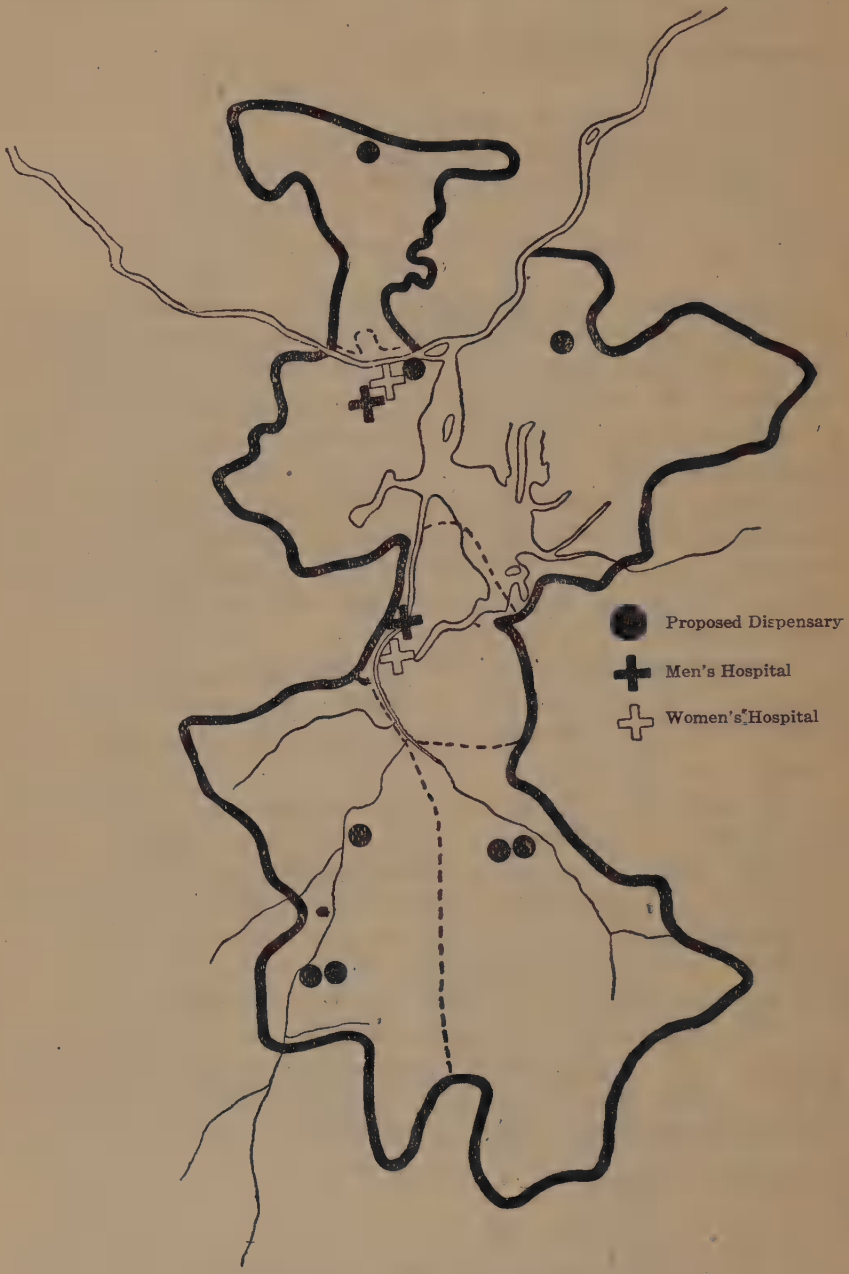
For college work all girls are urged to go to Ginling College at Nanking. For the boys there is hearty acceptance of the plan of relation with the University of Nanking, long ago adopted by the church.

However, it is firmly believed that there is a real need for the small, denominational college, and such a need exists in Kiangsi, where there are no other colleges for a population of 14,000,000. The conference therefore definitely looks forward to the establishment of a fully equipped and adequately staffed and endowed arts college in Kiangsi. Within the five year period it is hoped to complete two years of such an institution.

This middle school and college program will require, in round numbers, half a million dollars, which will provide the salaries of 15 new foreign and 18 additional Chinese members of the staff, and eight new buildings exclusive of teachers' residences.

Industrial Education

There is a general feeling among local leaders that Kiangsi conference should undertake a larger task in industrial education. A large piece of property and a beginning budget have been subscribed, and the launching of industrial work may be expected soon in Kiukiang.



KIANGSI'S MEDICAL DEVELOPMENT

Training Chinese workers.
Station classes for women.
Bringing up the grade of medical work.

Training Evangelistic Workers

Men and women entering the ministry should have as a minimum of preparation a full middle school training. In the middle schools of the conference, therefore, strong Bible departments are being provided during the third and fourth years. Students of promise will be urged to continue their studies in the Nanking Theological Seminary and the Union Bible Training School at Nanking.

But there are those of mature years who should be definitely trained for evangelistic work. In the case of men these would include those already employed in the ministry. These can best be trained in summer Bible schools, district institutes, and through an improved and better supervised study course for travelling preachers.

In the case of women, where age or family circumstances make attendance upon the schools impracticable, a system of Bible training is proposed. This will start with station classes, wherever there is a lower primary school. From this the student will advance to the institutes held wherever there is a higher primary unit, and the final step will be to the Bible schools in Nanchang and Kiukiang. For those women of real ability who can continue their studies there is the Union Bible Training School.

Facing the Medical Needs

Five additional male doctors from America, seven Chinese women, with three foreign nurses for the men's work, and other Chinese, men and women, are called for in the medical program of this conference.

Within five years Nanchang and Kiukiang should have first-class hospitals. In addition there should be eight dispensaries, two or three of which should eventually develop into hospitals.

Bringing up the grade of medical work (continued).

No means of educating doctors is planned within the bounds of the conference, but the hospitals should furnish considerable opportunity for internships, and nurses can be trained on the ground to a large extent. At present the University Hospital at Nanking is assisting in this work.

A conference that covers 22,000 square miles.
Fourteen workers for two hundred thousand people.
College graduates in Chinese ministry.

NORTH CHINA CONFERENCE

Magnitude of the Task

Given 35 counties with a population of 10,800,000 and an area of more than 22,000 square miles and you have the territory in which the North China Conference is at work.

The capital of China, Peking; the second largest commercial city in the country, Tientsin; and such other important cities as Tsiningchou and Shanhaikuan are included within its borders.

Within five years it is expected that work will be planted within Tsinanfu, the capital of Shantung province.

Yet the problem of serving this vast territory is simplified by the fact that three of the great railroads of China cross its territory.

North China's Staff

To meet this task the conference has, including teachers, preachers and doctors, 14 workers for each county, who must serve an average area of 651 square miles with a population of more than 200,000 people.

At the present time there are only two men and one woman giving entire time to evangelistic work, and had it not been for the fact that for more than twenty-five years Chinese district superintendents have been employed, it would be impossible to carry on the work.

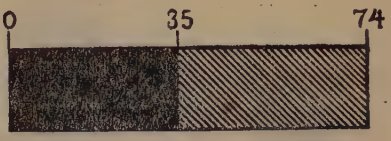
It is the policy to have a district missionary associated with the district superintendent on each district. In every case but two the district missionaries are loaded up with school work and carry on the evangelistic work simply as a side line. Five women give part time to evangelistic work.

The conference is unique in that of its 74 preachers 35 are graduates of Peking University. But these men are heavily handicapped in the nature of the equipment with which they are forced to work. At the present time there is only one church in

CHURCHES IN THE NORTH CHINA CONFERENCE

Rapid growth in North China.
Special evangelistic campaigns.
Reaching the government students.
Evangelistic work among the soldiers.

the conference that is adequate for its task,—that is Wesley Church in Tientsin. The others were all built before the modern needs of the work were realized, or are adapted Chinese buildings.



Black indicates percentage of college graduates to total membership of North China Conference

The Evangelistic Campaign

North China Conference has always emphasized evangelistic work. Although the results may not seem as great now as in some other conferences, it must be remembered that this work was practically destroyed in 1900 and that the membership has increased from 2,000 in 1902 to 12,000 in 1920.

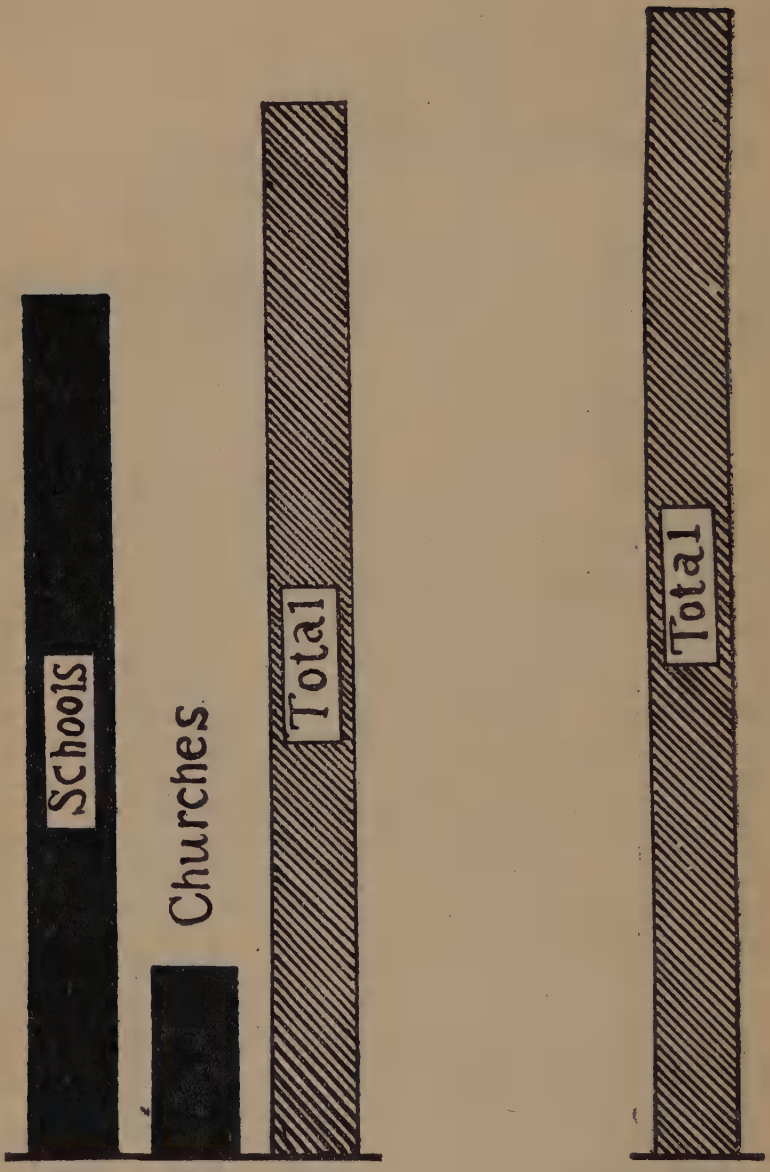
The steady evangelistic effort which goes on throughout the year has been reinforced during the last quadrennium by emphasizing the week of evangelism held during the first months of the Chinese New Year. Last year 54,000 people attended the meetings in one week and more than 2,000 signed cards.

Behind all this, special effort is being made to reach the students in the government schools in Peking and in Tientsin. The students are the most influential group in the present time. A great variety of work is done with them. Not only are there Bible classes, lectures, concerts and socials, but definite social service demands are put before them and they are urged to attend summer conferences and institutes.

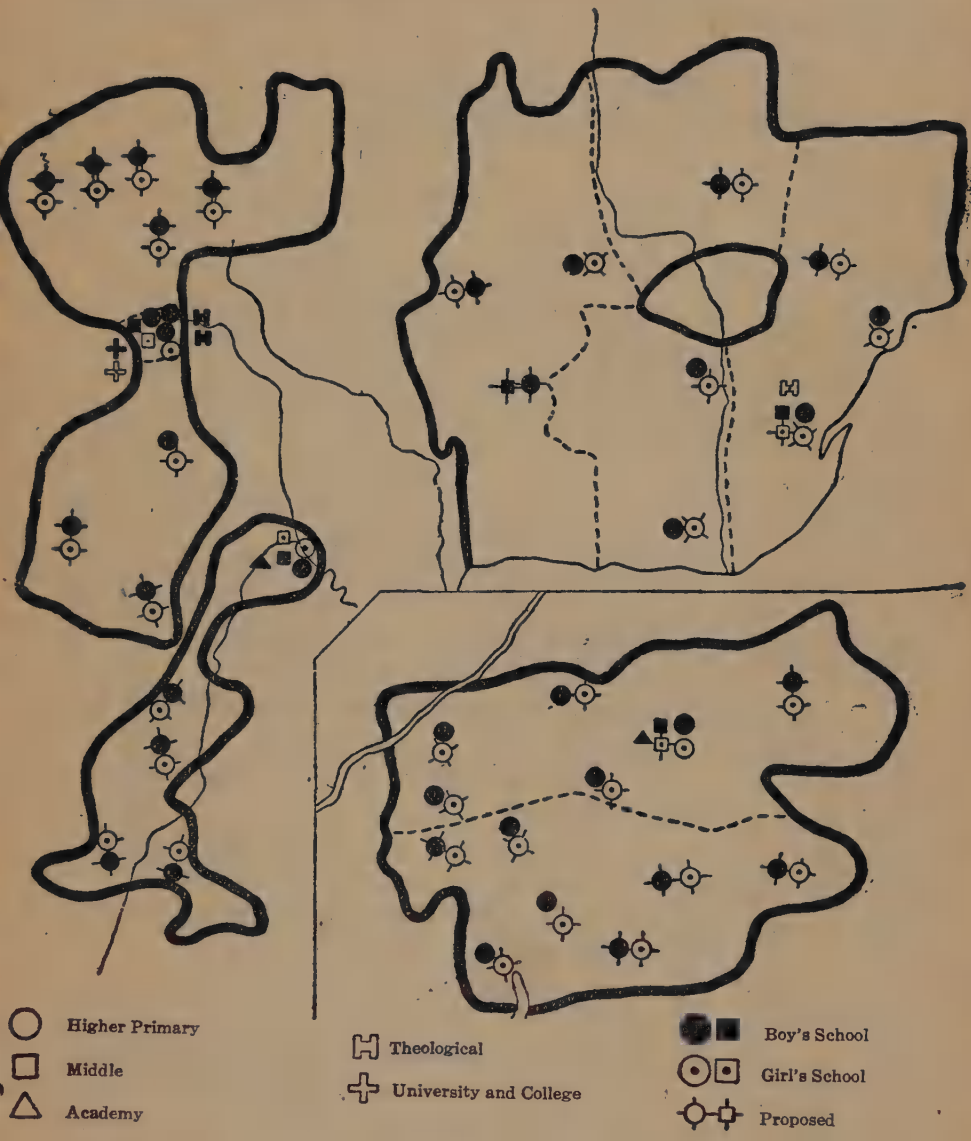
In the large cities there have been weekly services for men and women in some of the model prisons.

The work among the soldiers has attracted much attention. The story of Rev. Liu Fang's work with General Feng Yu-hsiang's army reads like that of the Day of Pentecost. Within three weeks more than 250 soldiers were baptized.

Many doors have been opened to Methodist work as the result of relief measures carried on during the great floods of the last two years.



DOLLAR FOR DOLLAR IN NORTH CHINA CONFERENCE



NORTH CHINA CONFERENCE'S EDUCATIONAL PROGRAM

Education at the nation's capital.
Secondary education in North China.

Education in North China

The educational work heads up in Peking University. The old Peking University built up a school with approximately one thousand students. Consequently when the Methodist church came to participate in the new union institution, it brought a strong force of workers and an unusually large and loyal constituency. There are now two foreign and Chinese instructors in the two departments of Arts and Theology in this university, with an enrolment of a hundred students, approximately four-fifths of whom are connected with the Methodist Episcopal Church.

Two workers of the Woman's Foreign Missionary Society are assigned to the Woman's College. This institution serves a population of about 35,000,000 and a church membership of 30,000.

Three medical instructors are supplied to the faculty of the Union Medical College.

Five of the nine instructors of the Union Medical College for Women are members of the Woman's Foreign Missionary Society.

The Methodist share in the strengthening of these particular institutions calls for the raising of $799,000 endowment to cover its portion of the current expenses.

Secondary Schools

The Peking Academy embraces five departments: the Theological Department which, beginning with next year, plans to receive as students only those who have finished middle school courses; the College Preparatory Department; the Normal Department; the Commercial Department and the Middle School. The Normal and Commercial Departments are new developments. Eleven teachers and officers and one social secretary are assigned to the instruction of the 500 students in this school.

Three other middle schools are located at Changli, Tientsin

Secondary education in North China (continued).
Fitting the pastor's wife to her task.

and Taian, each with a higher primary school under the same management and in the same compound.

The Woman's Foreign Missionary Society conducts the Mary Porter Gamewell School in Peking, and the Keen School in Tientsin, two well-equipped institutions of full middle school grade, the latter paying special attention to the teaching of English and being largely self-supporting.

Primary Schools

The higher primary school at Peking has an enrolment of 400 and is conducted under separate administration.

There are 13 other higher primary schools located at strategic points.

In connection with both the Mary Porter Gamewell School in Peking and the Keen School in Tientsin, and under the same administration, are higher primary schools.

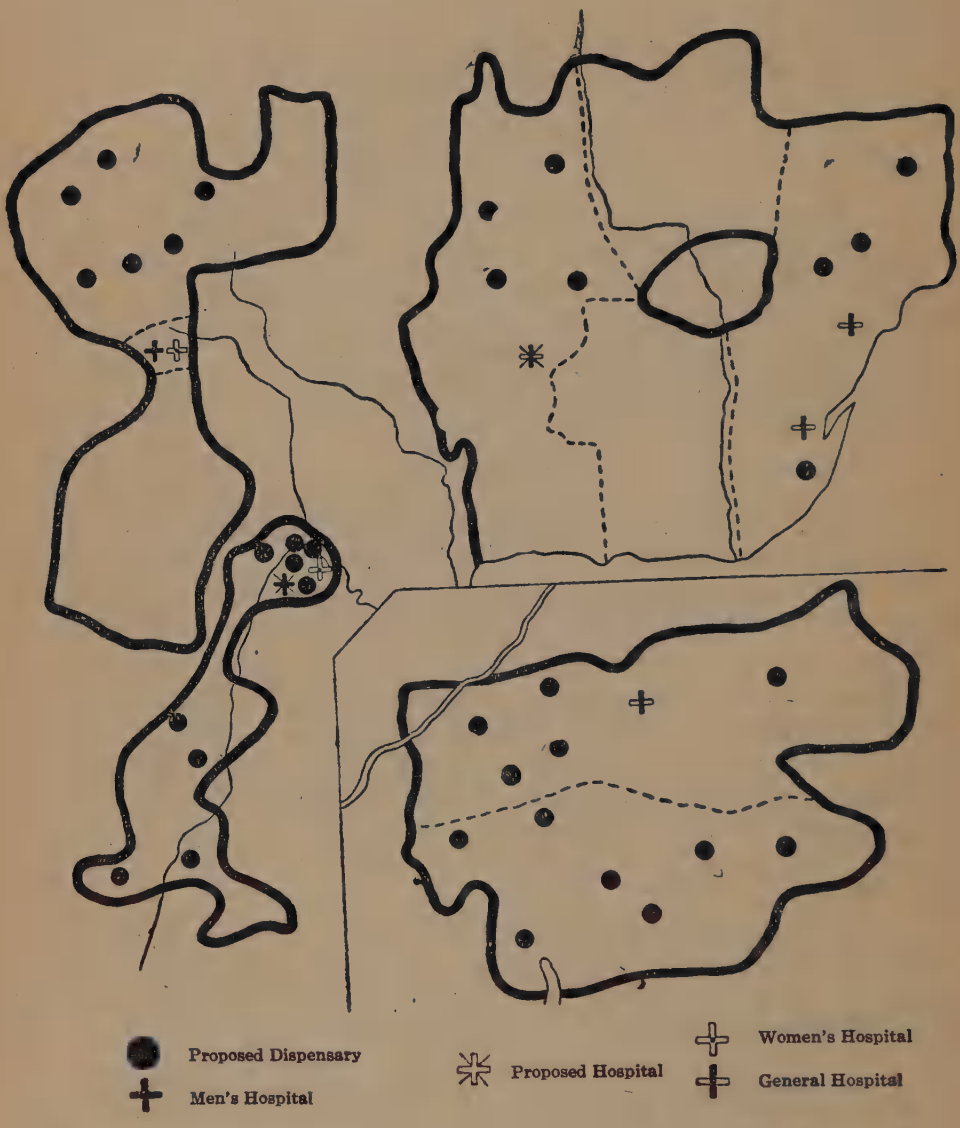
There are also schools of this grade for girls at Taian and Changli. Both are to be developed into full middle schools as soon as possible.

Schools for the Preacher's Wife

Since the Theology Department of the Peking Academy receives no students whose wives or fiancees are uneducated, the Woman's Foreign Missionary Society at Taian and Peking conducts schools for training the women.

The smallest of the children necessarily calling for the mother's care are looked after in day nurseries, while those somewhat larger are placed in kindergartens and day schools.

In these training schools for women are about forty students, bringing with them about thirty children. These schools must be developed so that these women may be furnished to take their proper place in the community as real Christian leaders.



MEDICAL EQUIPMENT AND PLANS IN NORTH CHINA

Hospitals in North China.
Medical staff in North China.
Recovering from the Boxer uprising.

Medical Work in North China

The medical work of the North China Conference has been carried on in five cities.

Changli has a men's hospital, with one foreign and one Chinese physician in charge and three Chinese nurses.

At Shanhaikuan the medical work, housed in Chinese buildings, has a staff of one foreign and two Chinese physicians and one Chinese nurse.

At Tientsin there is a woman's hospital, with two foreign and one Chinese physician, a foreign pharmacist and bacteriologist, and one foreign and 12 Chinese nurses.

At Peking there are two hospitals, one for women, having three foreign and three Chinese physicians, and two foreign and thirty Chinese nurses; and one for men, with 11 foreign and four Chinese physicians and one foreign and four Chinese nurses and several students. There are also well-equipped dental and optical departments.

Taianfu once had two hospitals, one for men and one for women. The latter has been closed ever since the physician returned to America eighteen months ago, and the former has been running on a greatly reduced scale but is about to be reopened again as a general hospital.

The medical work in the North China Conference last year employed ten foreign and eight Chinese physicians; four foreign and 46 Chinese nurses. Nurses have been instructed in our hospitals at Peking and Tientsin. For several years there has been maintained in connection with the woman's hospital in Peking the North China Union Training School for Nurses, supported by all the women's societies doing medical work in the capital. This enterprise is to be greatly enlarged and strengthened.

Facing the Future

North China celebrated its fiftieth anniversary in 1919, but it was not until after the terrible baptism in the year 1900 that

New churches to be built.
Need of modern plants in cities.
Institutional features projected.

Peking was anything else but a stronghold of opposition to its efforts. Nine of the years following that terrible outbreak were spent in recovering the losses inflicted by the Boxers, but today the conference stands in a position of exceptional strength, and all signs point towards very large ingatherings in the near future.

A rapid increase should come during the next quadrennium. The 140 halls and hovels that are now called preaching points should expand into 304 before the end of this period. Many of the present buildings are to be improved in order to make them fit the needs of their community.

Modern edifices must stand where are now small, ineffective buildings. This is especially true of Peking and Tientsin, Shanhaikuan and Tsiningchou. There must be modern buildings where the people of the upper classes can be properly received and properly entertained.

Methodism must not be afraid to put up substantial, impressive churches in the great centers. This will require a staff of 22 new evangelistic missionaries and 22 women workers, including at least four institutional workers and one worker among students, as well as 21 additional foreign preachers and 187 Chinese, several of whom should be returned students.

Institutional churches, featuring boys' and girls' clubs, night schools for boys, training classes for men who are illiterate, reading rooms, lecture halls, tennis courts, skating rinks, country excursions for the poor, and similar enterprises, represent the advance expected in evangelistic work.

Membership should become more spiritual as well as much more nearly self-supporting. Although self-support has increased 147% during the last four years, it will increase still more rapidly when new buildings make it possible to attract and hold the better class of people.

In the past the church has grown because of the large number of men within it who had received a college education. In the

Recruiting evangelistic workers.
Building the educational system.
Expansion in primary school work.

future it should have not only a group of men educated along Western lines, but also equipped with a commercial and technical education so that they can go out in the business world and make their mark. Since both forms of education are planned, it is to be hoped that the new type of evangelism will succeed in connecting these men with the church and thus help the work to grow.

In the districts where the church has no school, it is expected that there will be co-operation with the government schools, and it is planned to carry on large campaigns in the country, with teams composed of both men and women, with the object of winning the entire family.

The evangelistic workers needed must come from three sources: from the theological school in Peking; from the Bible institute which is connected with Peking Academy, and from Bible schools which are to be started in every district or group of districts.

Women workers will come from the Union Bible Training Schools in Nanking and Peking, and from the training schools now in operation in Taianfu and Changli.

Educational Program of Advance

The middle schools at Tientsin and Taian are to be developed to the grade of college preparatory or junior colleges as rapidly as possible.

It is proposed to open a new middle school in the Tsunhwa district as soon as the proposed railroad through that county makes communications feasible.

A higher primary school, with a man of college training in charge, is to be located in every *hsien* city of the conference.

For every school of higher primary grade, whether for boys or girls, six schools of lower primary grade are to be established. Since there are but 183 established, this means opening only 81 new schools. The necessities of the territory, however, require a much larger advance than this. Two hundred and fifty-five new lower primary schools are being called for.

Expansion in primary school work (continued).
Additional workers needed.
Open new hospitals.

It is the policy of the Woman's Foreign Missionary Society to make the lower primary schools community centers by placing in each one a day school, a kindergarten teacher and a Bible woman. The buildings are to have rooms fitted for mothers' meetings and classes, as well as school rooms which can be used for evening gatherings. The grounds are to be suitable for supervised playgrounds. When the government schools are equipped to supply the educational needs, these plants may be converted into well-developed community centers.

Keen interest is being shown in commercial, industrial and agricultural education. A special committee is working on plans to bring the matter before those who may make possible these particular lines of advance, especially at Peking and Tientsin.

Three additional Bible training schools are to be established, one at Changli, one at Peking and one at Taian, for those students unable to enter the Theological Department of the Peking Academy but still giving promise of usefulness as local church workers. Some beginnings have been made in this direction on four of the districts of the conference.

This conference calls for 36 additional foreign educational workers from the Board of Foreign Missions, 28 of whom will go to strengthen existing institutions. The enlargement and extension of present schools will require a large part of the 338 new Chinese teachers and supervisors. The Woman's Foreign Missionary Society must provide 37 educational missionaries, of whom thirty are needed to strengthen existing work. Two hundred and fifty-one Chinese teachers are called for, of whom 121 will reinforce present schools.

Plans for Medical Progress

At the Peking Men's Hospital about $100,000 is to be devoted to new buildings and equipment, and the addition of three foreign physicians, one dentist, one pharmacist and two foreign nurses to

Opening dispensaries in important cities.
Supporting medical education in Chinese.
Medical reinforcements required.

the staff will make this the strongest church hospital in North China.

New hospital work is to be opened at Tsunhwa in case that place is reopened as a mission station.

The work at Shanhaikuan is to be considerably strengthened, and there is to be a well-equipped and staffed plant at Taian.

Throughout the conference there are plans for the extension of the medical work into the out-stations. By employing Chinese physicians, presumably graduates of the Medical Department of the Shantung Christian University, and giving them some initial equipment in buildings, drugs and instruments, this sort of reinforcement is to be brought to the message of the pastors in 25 *hsien* cities. It is expected that after the first two years these plants will be self-supporting.

To care for the students in Peking Academy and Tientsin Middle School, two physicians are needed and eight scholarships for students attending medical colleges are to be provided.

There are plans for participating in a union hospital work at Tientsin. The Methodists will contribute two foreign physicians and money for land and buildings to this project.

In the interests of a medical education given as far as possible through the medium of the Chinese language, and of requirements as to time and expense which will place such training within the reach of a greater number of our young men, the Methodist Episcopal Church is to add a foreign physician to the faculty of the Medical Department of the Shantung Christian University.

This medical program calls for the addition of 13 foreign physicians and five nurses to the forces of the Board of Foreign Missions, and seven physicians and eight nurses to those of the Woman's Foreign Missionary Society, as well as 71 Chinese physicians and nurses for the Board of Foreign Missions and 19 physicians and 28 nurses for the Woman's Foreign Missionary Society.

CHURCHES IN THE WEST CHINA CONFERENCE

Working in China's mightiest province.
The church along the "Big Road."
Rapid growth in recent years.
A literate church already in sight.

WEST CHINA CONFERENCE

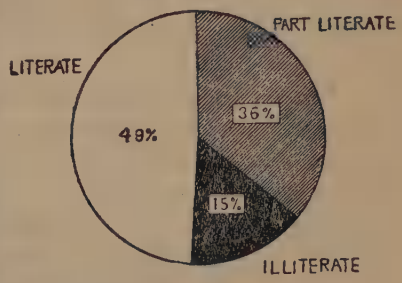
A View of the Field

West China is not a far off country but an integral part of the Republic. Although the trip from Shanghai to Chungking is usually one of weeks, it has been made in eleven days, and when one arrives he finds Szechuen one of China's most rich, fertile and populous provinces. The people are homogeneous, industrious, and of one language.

The West China Conference occupies the heart of this great province, working in a territory which embraces eighteen counties. The population of this region is twelve millions and for this almost uncountable number Methodism is solely responsible. The strategy of the early missionaries is nowhere better shown than in their occupation of the "Big Road" connecting Szechuen's two most important cities, Chungking, the commercial metropolis, and Chengtu, the capital city.

The first Methodist work here was begun in 1881. Within five years occurred the Chungking riots; the Chengtu riots followed in 1896, and the Boxer uprising came in 1900. Because of these and later smaller disturbances, there was no long period of consecutive work. Growth has almost all come within the past two decades.

Outside of the program of extensive evangelistic campaigns, probably the outstanding feature of the work in West China is the literacy of the members. A survey was recently completed and this showed that of 3,203 church members on the rolls, 1,560 can read and understand the entire New Testament; 1,144 are able to recognize over half the characters, leaving only 499 illiterates. In this survey the membership of the university or high school churches was



LITERACY IN WEST CHINA CONFERENCE

Present missionary force in West China.
A membership that doubles itself in four years.
Union educational work for 100,000,000 people.

not included since this is, of course, almost entirely literate.

Workers on the Field

Under the Board of Foreign Missions there are fourteen families and one unmarried woman, while the Woman's Foreign Missionary Society workers number twenty. This gives a total of 49 workers. The men are divided in their work as follows: evangelistic 5; medical 3; educational 5, and construction 1.

Evangelistic Work in This Field

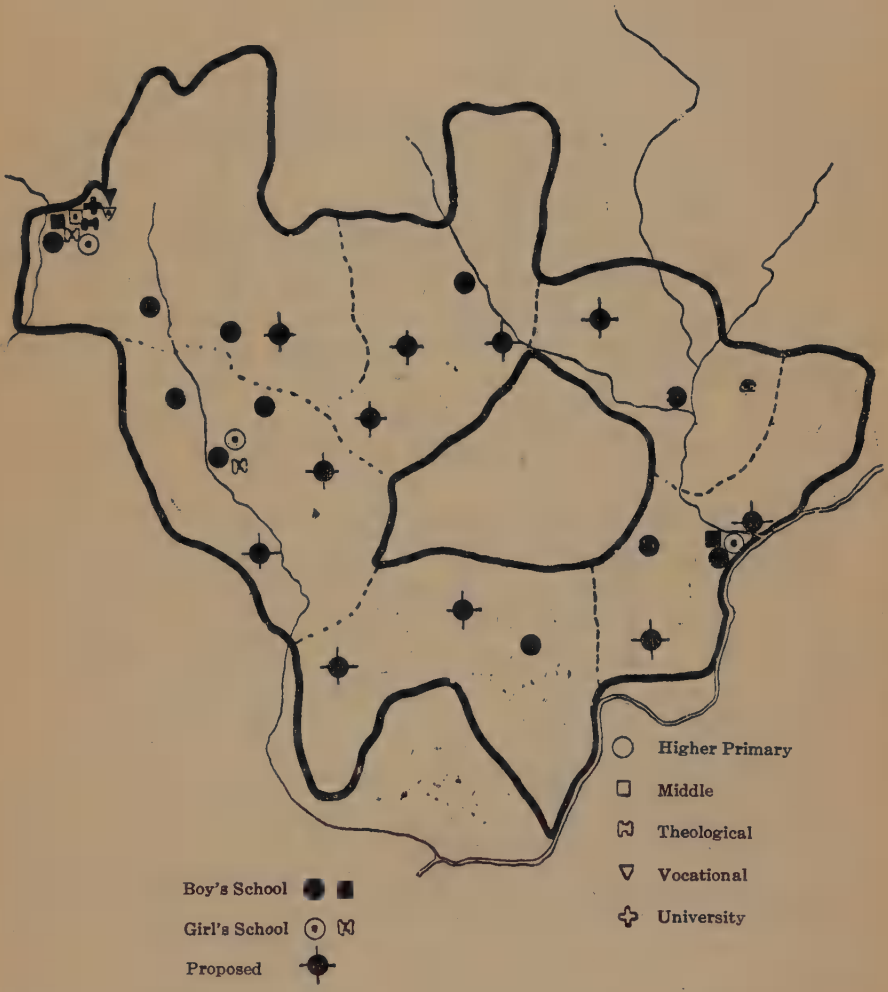
There are six districts with three Chinese superintendents, and in this area there are 44 circuits with 164 preaching places. The conference has 32 full members, with forty local preachers and exhorters under appointment.

At the present time there are 4,103 full members and 4,013 probationers, giving a total membership of 8,116. For the past eight years the membership has been doubled each quadrennium.

Educational Work in This Field

Chronologically the educational work begins with 1894, when the Chungking High School was established, for it was the first school of importance in West China offering courses in western subjects. It has been of high value in the work, because 89% of its graduates have worked for Christian missions for one or more years.

Union work stands out most prominently in the educational program. At the time when the opening of a college in Chengtu was under discussion, it was learned that other missions were also planning such institutions. It therefore was decided to unite with them and build a challenging university. Five bodies at the present time cooperate in the program. The university itself is divided into five colleges: Arts, Science, Education, Religion and Medicine.



WEST CHINA'S EDUCATIONAL PROGRAM

Supplemental schools of the university.
Education for women in West China.

The university is also responsible for the administration of the following supplementary schools:

Union Bible Training School, open to graduates from the higher primary schools and giving a five years' course.

Union Middle School, recognized by the government.

Union Normal School, offering a course of two years to those who have graduated from the higher primary schools. This will soon require two years of middle school work before entrance.

Junior Primary Practice School.

Union Missionary Training School, offering one year of work to new missionaries.

In addition to the two middle schools mentioned and to the other schools of higher learning, the mission is conducting middle schools in Tzechow and Suining. Thus all places where missionaries are in residence have middle schools.

During the period mentioned the conference has maintained 61 lower primary schools and 5 higher primary schools.

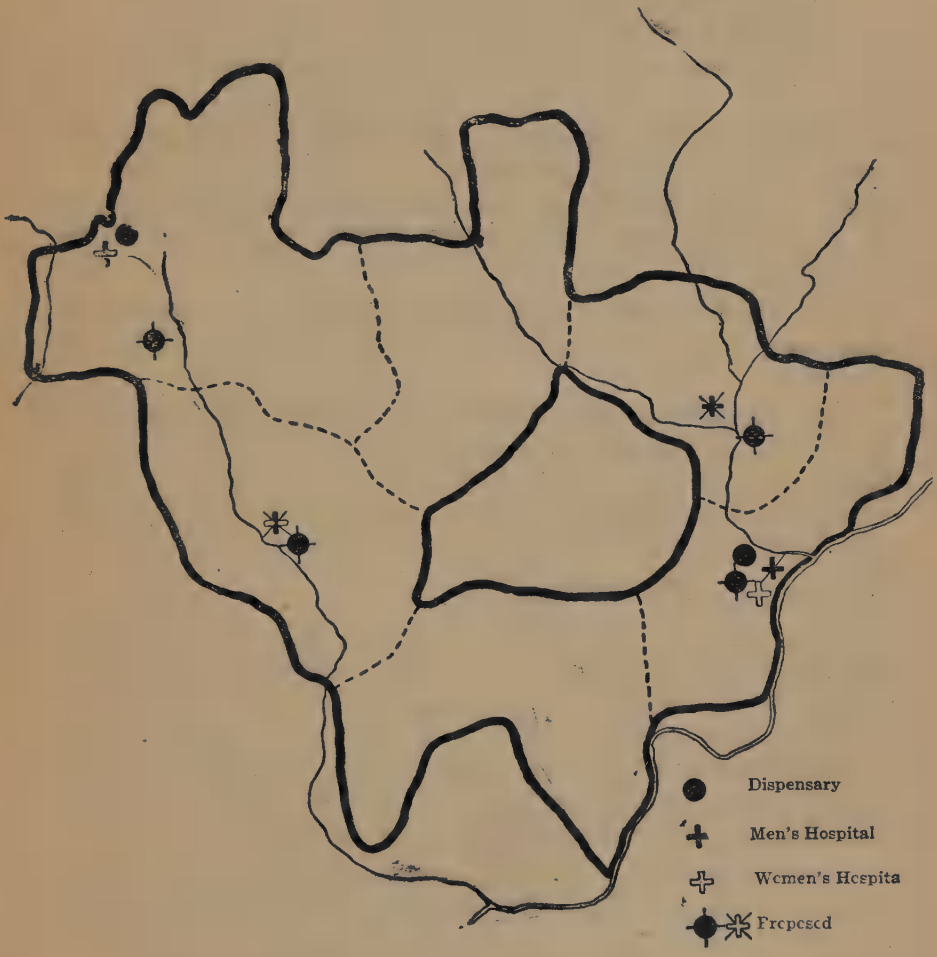
Women's Educational Work

The Woman's Foreign Missionary Society has one middle school located in Chengtu. This school secured the banner from the Educational Union on the basis of an examination held in June 1919. Methodists also participate in the Union Normal School for Women, also located in Chengtu. This school is doing work in domestic science and kindergarten training as well as the regular courses.

The Society also maintains a Bible school for women at Tzechow and a preparatory Bible course in each of its central stations. In addition it has two kindergartens, four higher primary schools, and four groups of lower primary schools.

Medical Work in This Field

There are two hospitals for men, one at Chungking and one



MEDICAL MAP OF THE WEST CHINA CONFERENCE

Doctors and hospitals and their work.
Evangelistic campaigns planned.
Using the church as a teaching center.
Instilling a love of literature.

at Chengtu, and one hospital for women at Chungking, but these have all been closed for the past three years for lack of doctors. There was one doctor in Chengtu, but the mission decided that he could render greater service in the medical school than in the hospital.

Dr. Freeman has just reached Chengtu and will proceed to open the hospital there, although he has no nurses, Chinese or foreign.

The women's hospital at Chengtu has recently been reopened by Dr. Wang, trained in the Peking Medical School, with one Chinese trained nurse and several who have been partly trained. For several years dispensary work has been carried on at Tzechow with the aid of doctors who have been studying the language.

Plans for the Future in This Field

Evangelistic. It is definitely planned to cover West China Conference with big evangelistic campaigns during the next ten years and with the increase in staff asked for under the Centenary this ought to be accomplished. The fact that there are in this area 700 towns and cities for which the Methodist Episcopal Church is solely responsible is an indication of the tremendous amount of labor that will be required to carry these plans through.

Reading program. The high standard of literacy among the membership, and the increasing stream of literature coming from Christian presses, furnish a challenge to see that all church members become *reading* members of the church. A reading program is to be put on for preachers and members, a program which will include both the Bible and collateral reading. This is an essential to the building of a strong and working church.

Educational part of church plants. In every place where there is a church it is proposed to build a plant to be used every day for community service. It should include not only the church and parsonage, but also a reading and social room, a reception

Building up the middle schools.
Developing leadership through the union university.
Meeting the medical demands in West China.

room, and boys' and girls' schools. Wherever feasible night schools will be conducted and it is planned to teach the phonetic script in all schools and churches.

Middle school program. During the next five years the vocational features of the new curriculum issued by the Educational Union will be developed in Chengtu and Chungking. It is hoped that these features may also be used to some extent in the middle schools in Tzechow and Suining. A junior college is to be established in connection with the Chungking high school. The number of students in this school could easily be doubled in a year or two if there were only buildings ample enough to house them. Were it not necessary to make the ten days' journey to Chengtu, many of these students who now leave school after graduation from the high school would continue through the junior college.

University expansion. The university is the only institution of college grade in all of West China with its population of over 100,000,000—a population practically as great as that of the United States. In addition to the share of this population for which Methodism alone is responsible, there is the vast hinterland which embraces the tribes people and the whole of Thibet. Practically nothing has been done by the church for these people. The university must supply leaders who will push out in the farther reaches of this vast territory. Therefore, it becomes imperative that the full share of the Methodist Episcopal Church in the expansion of the university be met.

Medical program. The work at Chengtu is to be strengthened, and workers are to be added to the staff of the medical college, for foremost in the medical needs of West China stands a well equipped and adequately staffed medical college. Arrangements have been made with the Woman's Foreign Missionary Society for a union general hospital at Tzechow, several thousand dollars having already been subscribed by the Chinese for this plant. Plans are in progress for the reopening of the work at Chungking

Staff needed for Methodist work.
The West China method—intensive and extensive work.

at the earliest possible moment.

The building program of the conference is planned in proportion to the program of these three lines of work, evangelistic, educational and medical.

Additions to the Staff in This Field

One hundred and thirty new preachers are to be added to the staff, 160 new preaching places opened, and the membership more than doubled during the five year period. A superintendent of education is to be appointed for the conference, having four or five inspectors to work with him, men who have had special training as well as experience in educational work. These men are especially planned for in the hope that they will stress higher primary schools. This plan may be in operation before the close of 1920.

The pushing forward of the program for lower primary schools calls for 98 additional schools for boys and 92 for girls. It is planned to place one higher primary school for boys and one for girls in each of the 18 county seats. This requires the addition of 12 higher primary schools for boys and 14 for girls.

For the middle school advance the askings are: Chungking, three men and one unmarried woman; Tzechow, two men; Suining, one man; Union Middle School, Chengtu, two men and one woman.

Aside from the additions to the medical faculty, for which three men are asked, at least four men are to be added to the faculties of the university.

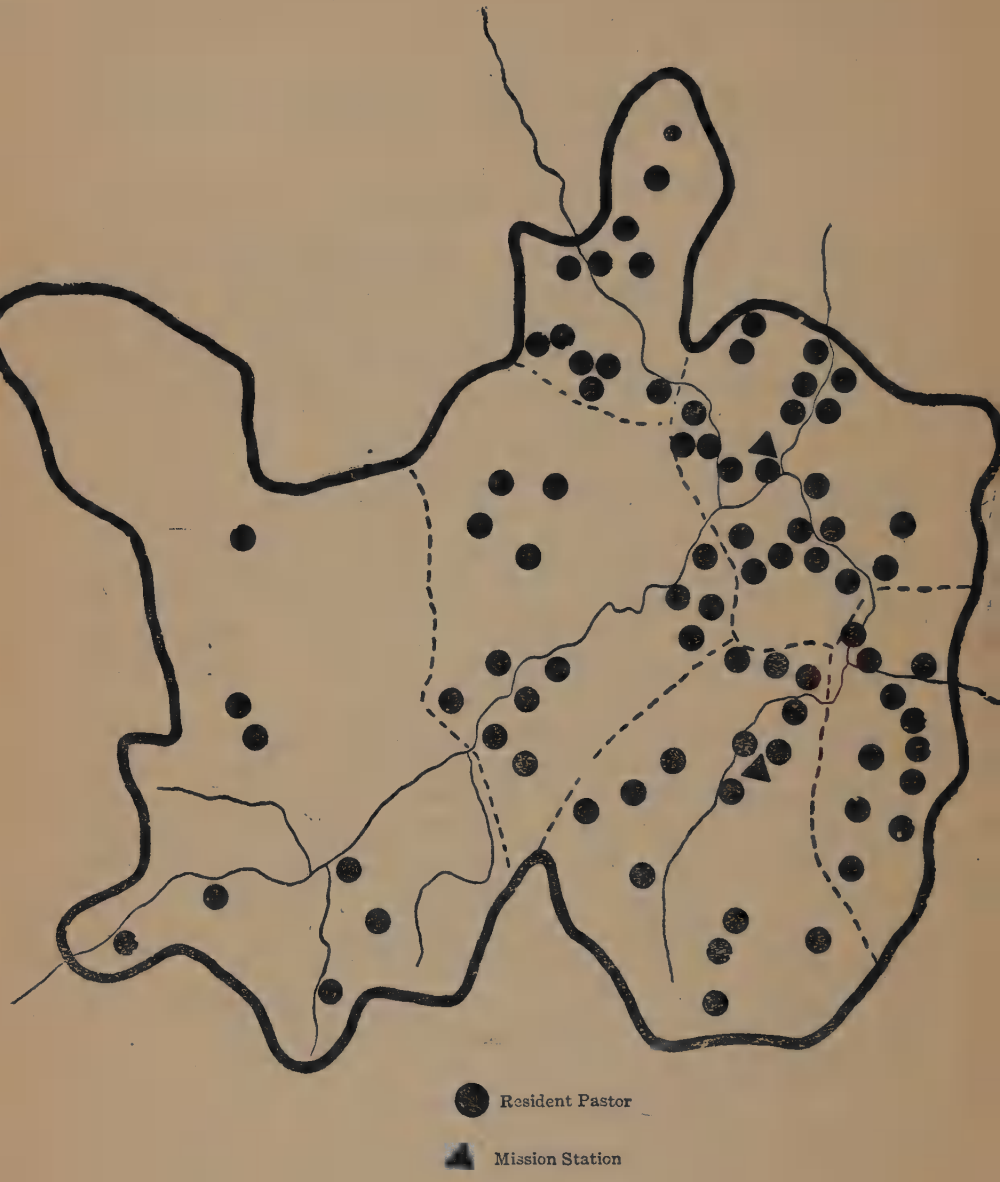
Three doctors are needed badly at Chungking and these, together with one foreign trained nurse, will be provided early in the five year period.

Hopes for This Field

Some sections of China are forced by their situation to work intensively. In West China the church is faced with the inevitable

The West China method—intensive and extensive (continued).

demand that it work intensively and also extend its work as rapidly as possible. The West China program seeks the strategic centers and then lays upon the Christians in those places the necessity for their carrying the message to the people around them. Hope is high. Please God, the realization will be as high.



EVANGELISTIC MAP OF THE YENPING CONFERENCE

A young conference in Fukien.
Overlapping eliminated in Yenping.
Can one mission station supervise a conference?

YENPING CONFERENCE

The Yenping Field

In 1916 the Yenping Annual Conference came into being. Located in the very center of the province of Fukien, this work had grown so rapidly that it became necessary to separate it from the parent conference of Foochow. Government statistics give the population of the region as a little less than a million, while the figures generally quoted by the Chinese approximate one million, seven hundred thousand. These are probably nearer the facts.

The territory embraced is about 6,200 square miles. Communications are difficult, travel being entirely by foot or by man-propelled boat. This makes the supervision of work difficult.

The Methodist Episcopal Church is practically the only one working in this territory. Until a few years ago there was a great deal of overlapping of work, but after a conference with the leaders of the other missions and by considerable sacrifice on the part of all, the territory was so divided as to prevent overlapping except in two towns. This meant the Methodists' retiring entirely from some towns; it meant the coming into the Methodist church of many Congregationalists in other places, and so on, but all the sacrifices made and all the hard feelings engendered in some cases, have been more than paid for in the absence of friction, competition and misunderstanding which has been accomplished.

Staff

At present the conference contains but one mission station in which are workers of the Woman's Foreign Missionary Society and the Board of Foreign Missions, with another station where there is a single Woman's Foreign Missionary Society worker.

In Yenping City are seven married men and their wives, and three women of the Woman's Foreign Missionary Society. In Yuki lives the solitary Woman's Foreign Missionary Society worker.

How the missionaries spend their time.
Church membership in the Yenping conference.

Of the seven men at Yenping two are in medical work, one is giving full time to evangelistic work, one is in the Bible School and is caring for a district, one has just completed his first year at the language but is already in charge of a district, one is in charge of the educational work of Yenping City and one is in charge of the primary school work of the conference.

The Woman's Foreign Missionary Society has two workers giving half time to evangelistic work and the other half, in the case of one, to the training of Bible women, and in the case of the other, to the supervision of lower primary schools. Another is giving her full time to education, while there is an educational missionary who has not yet finished her first year on the field.

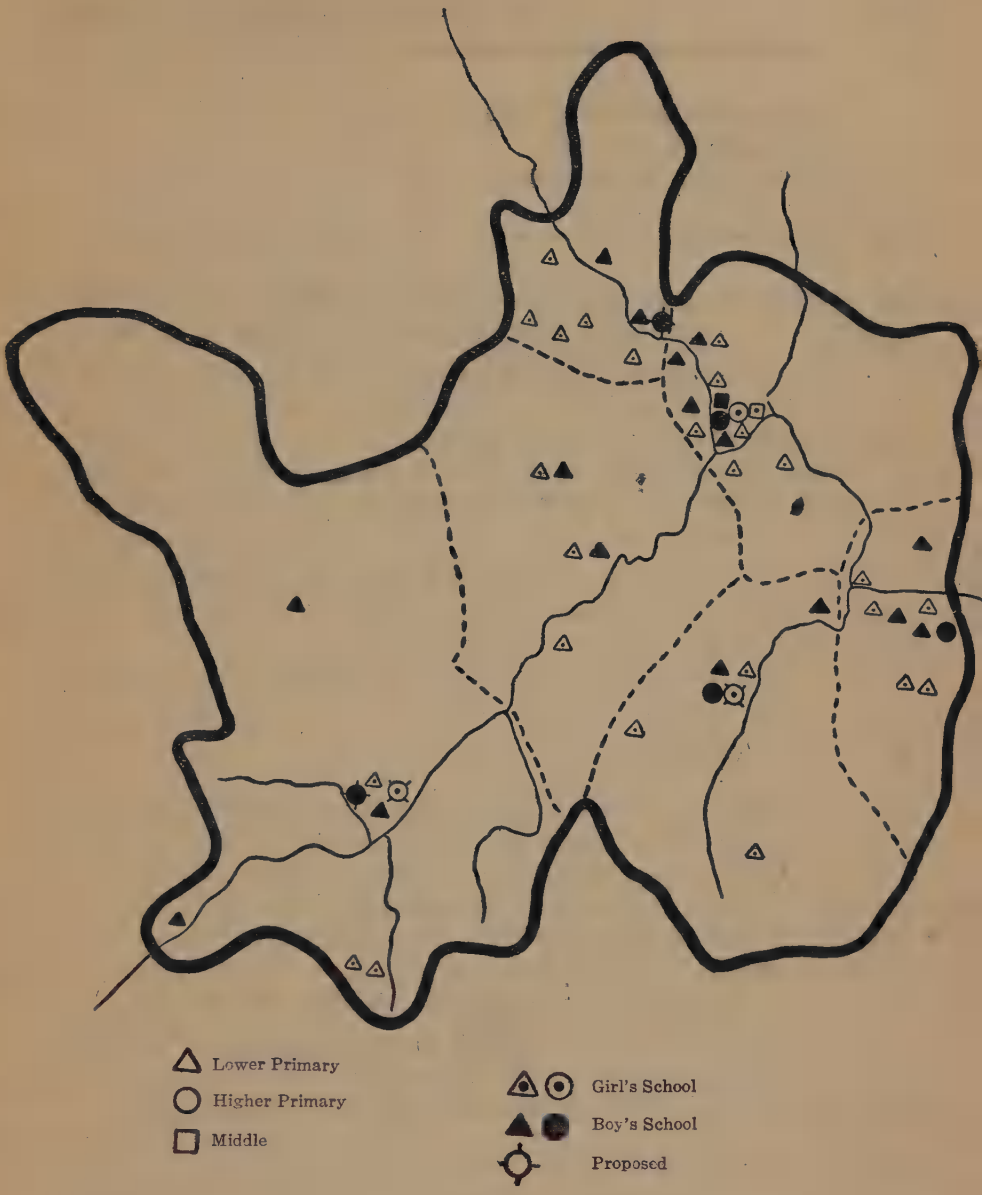
Within the bounds of the conference are to be found approximately eighty preaching appointments, with 38 members of the conference, of whom five are foreigners, and 47 local preachers under appointment. The full membership of the conference is 2,579, with 4,394 probationers.

Evangelistic Work

Six Chinese administer the six districts of the conference. On each district an evangelistic campaign has been held each year under the direction of the district superintendent, and also a Bible conference for preachers and workers. An institutional church, located on the main street of Yenping City, has been started. Here, in addition to the usual services, is a large playground for children, which has had no supervision during the last year and a half, a dispensary, a self-supporting bookstore and schools for boys and girls of lower primary grade.

Present Educational Work

Within the conference there are 26 girls' lower primary schools, 17 lower primary schools for boys which meet the requirements of



THE EDUCATIONAL FIELD IN YENPING

Modern education in old China.
Improving China's health.
Self-supporting dispensaries.

the conference board of education, and about 15 locally supported schools are trying to build themselves up to meet that standard.

There are higher primary schools for both boys and girls in Yenping City. There is also a boys' higher primary school at Changhupan. One was started last year at Yuki which will enroll its second class in 1920. It is interesting to note that of the total budget of $3,000 of the Chang-hu-pan Higher Primary School, only $550 came out of mission funds. The rest was all raised locally.

There is a Bible school in Yenping which has two courses, one for graduates of the higher primary school and one for men who do not hold a higher primary school diploma.

There is a woman's training school in Yenping and a woman's training class in Yuki.

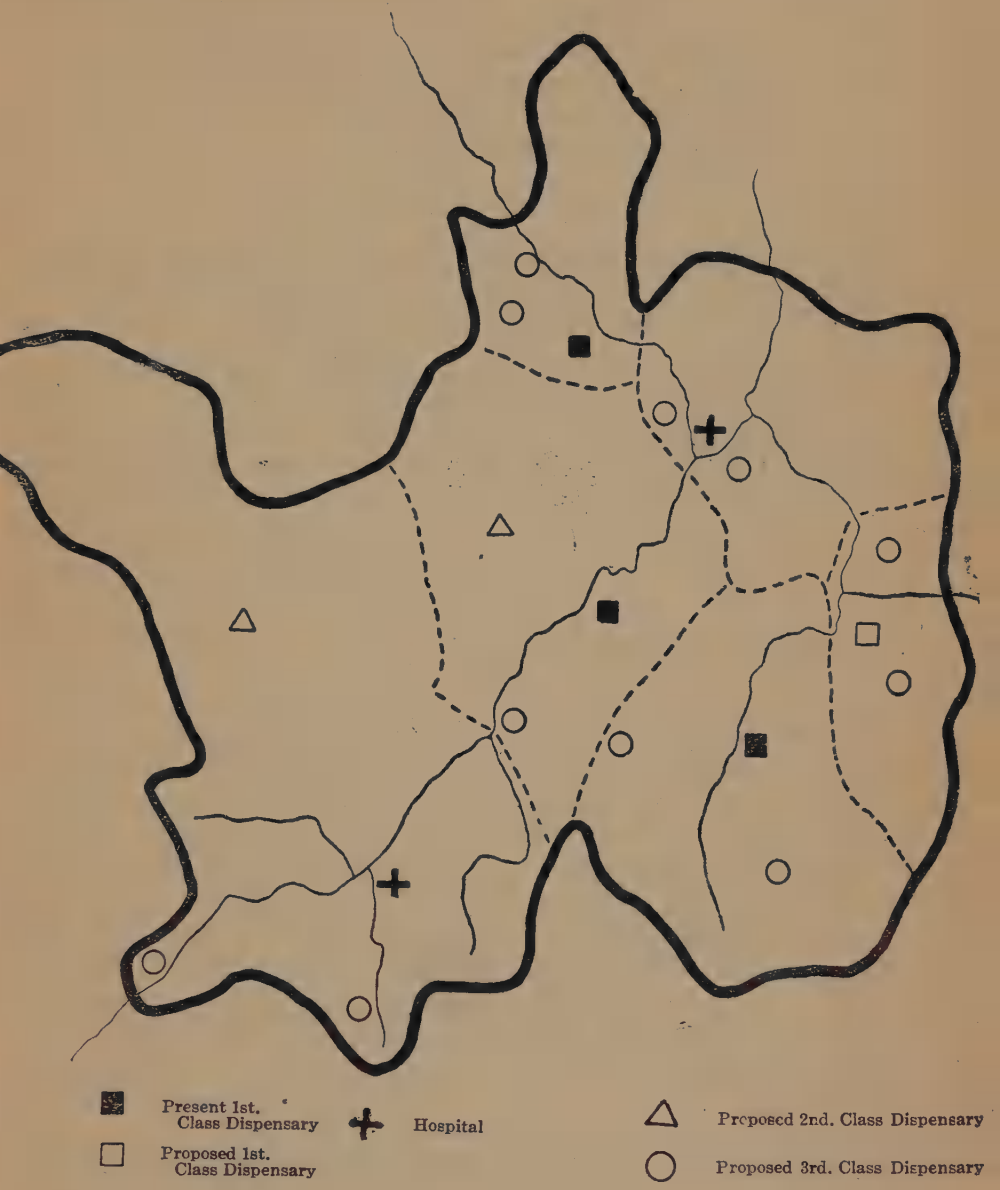
Present Medical Work

There are two hospitals in the conference, one in Yenping, under the charge of an American doctor, and one in Yungan, with a Chinese doctor, a graduate of the Foochow Medical School, in charge. In addition there are dispensaries in three of the *hsien* cities, in charge of men who have been educated in one of the mission hospitals. A missionary, appointed to general medical work within the conference, is in charge of these dispensaries.

In connection with the Yenping Hospital there is a training school for nurses which graduated its first nurse last year. Approximately five nurses will be graduated every year hereafter.

Yenping Evangelistic Program of Advance

The evangelistic program calls for the establishment of three mission centers, with one evangelistic missionary in Yungan and Yuki, respectively, and two in Yenping City, the second to provide for furloughs and to give such time as possible to intensive city work in Yenping. Each one of these three centers will embrace the work of two districts.



YENPING CONFERENCE MEDICAL PROGRAM

Three mission stations needed.
Two hundred and fifty towns to be occupied.
Raising the standards of the ministry.
Quality rather than quantity in preachers.

Although there are at present 79 circuits or preaching appointments with resident preachers, at least 250 towns or villages ought to have a resident preacher and a chapel.

Great care, however, will be used in the opening of new points. No new work will be opened that does not give promise of being developed into a self-supporting church in a period of at least four or five years. In communities too weak to offer promise of a self-supporting church, work will be conducted by the church within whose bounds they are without the appointment of a resident pastor.

Training the Workers

The standard of our preachers is to be raised as rapidly as possible with the establishment of a Bible Department in the middle school. Men of middle school grade should soon be available for the ministry, and the conference has voted not to admit any new members who have not had the equivalent of a middle school education.

By establishing a Bible Department in the girls' middle school, it is hoped the same high standard may be set for women evangelistic workers. However, women's training schools will still be conducted for the training of Bible women. These women will be under the direction of the women evangelistic missionaries, of whom there should be two in each of the three stations.

At least fifty additional preachers are needed within the next five years. Considering that there are 250 places that should be opened, this number seems paltry, but quality rather than quantity is the aim and no source at present available holds out prospect of producing more than fifty properly trained men.

Summer schools for preachers.
Institutional work for large centers.
Home missions on the foreign field.

During the same period 54 Chinese women are to be added to the evangelistic force.

In addition to the District Bible Conferences that have been held in the past, it is hoped to establish a summer school for preachers of at least a month's duration. Such a session will also be held for women workers in addition to the present week's institute. The same buildings will be used for this as are planned for the Teachers' Summer School at the Yenping mountain resorts.

Building New Churches

In addition to the development of the present small institutional work in Yenping City, five more such institutional plants are to be established at Yungan, Yuki, Shuenchang, Sahsien and Changhupan. Within five years $52,500 will be devoted to institutional plants.

The policy for the future proposes that the amount appropriated for the building of a church shall in no case exceed one-half the cost of the building. The development of a Church Extension Society within the conference will put the burden of church building on the present and future Chinese membership. There are at present seventeen dedicated church buildings within the conference. The Centenary program called for the addition of 36, of which three have been already erected and one other is nearing completion. Work has been commenced on two others. Two hundred and seventeen thousand dollars is required for church buildings.

Home Missions and Self-Support

A real home missionary society is planned to take the place of the one which has been carried on in the past and which has amounted to a Self-Support Society, that is, Preachers' Salary Society. The funds of this new society will be used only for newly appointed preaching places. It is hoped that this movement will ultimately extend beyond the bounds of this conference.

Self-support in sight.
Seeking a literate membership.
Planting new schools.

In the matter of self-support the goal set is a yearly increase of not less than 20%. A church which has attained self-support, including current expenses, preacher's salary and all conference collections, will be urged to increase until it meets its share of the expenses of the district superintendent and to contribute generously to the home missionary and other benevolent enterprises.

The effort to secure a literate membership through the use of the phonetic and otherwise will be pushed hard. Christian literature is to be spread throughout the bounds of the conference by means of bookstores in each of the six centers and in small places, branches of these stores or colporteurs connected with them. It is proposed to establish a circulating library of stimulating literature which can go from district to district for the use of preachers and members.

Educational Program

The situation requires the establishment of an average of 15 schools for boys and 15 for girls on each of the six districts of the conference. A higher primary boarding school for boys and one for girls is to be established at the district center of each district. Middle schools for boys and for girls are to be established in Yenping. These middle schools will be departmentalized, having a College Preparatory, a Bible, a Normal, and an Industrial department. All students entering the middle school will do the same work the first two years, electing the department of their choice for the last two.

There will also be a Bible school in Yenping City especially for those not prepared to enter the middle school.

There will be Bible training schools for women in Yenping and in Yuki.

Basis of Support

No school with mission support will be established until the church membership in a place has shown, by independently

Local support required for schools.
Developing teacher-material.

establishing a school and having a good enrolment, that it is thoroughly interested and willing to do its share in carrying forward the work. Where the members have shown that they are sufficiently interested, but have not yet started a school because of inadequacy of local funds or lack of a teacher, and funds are available, the school should be opened although no previous school has existed there. However, mission support will be given by preference to such places as already have successful schools of their own.

About half the budget of the school must be met locally. The school is considered an integral part of the local church and the teachers, while subject to the superintendent of schools, shall be considered a part of the church's staff of paid workers under the direction of the pastor. The church must assume initial responsibility for the school and the school expense be part of the regular church budget, the amount of mission grant being considered part of the church's regular income.

New Teachers Needed

In the past, schools in other conferences have had to provide the teachers for Yenping, except such as have been employed locally from among the old-style Chinese teachers and the graduates of the higher primary schools in Yenping City. The Normal Department of the new middle school will soon begin to turn out graduates. The conference will still have to draw upon other normal and middle schools as it will be a long time before it is able to train all its own men.

Thirty-five or thirty-seven new teachers a year will be required for the next five years. By paying sufficiently large salaries and by employing local scholars to teach the Chinese subjects, it is believed that the men can be secured.

School Buildings

Suitable modern buildings are to be erected for the schools

Twenty-four hour a day school buildings.
Cooperation in education.
The school evangelist—a worker with students.
Hospitals to be reinforced.

as rapidly and widely as possible. Twelve of these are required during the next five years, each costing about $1,500, not including the price of the land. The price of the land and at least $500 for building is to be raised locally. The equipment of the building must also be provided locally. A school which is used only five or six hours of the day only six days of the week is not considered efficient. The building should be used for night classes, community center, and various church and school activities.

Special Features

Summer training schools for teachers are to be held at the mountain resort near Yenping City. These will be of a month's duration. The same equipment will be used for preachers' and students' conferences.

Close cooperation with the work of the government is planned. As fast as the government can efficiently provide the educational facilities needed, the church schools will be withdrawn and the buildings will be used as community centers and to strengthen the Sunday school work.

Close cooperation between the normal departments of the boys' and girls' middle schools is expected. Where co-education is impossible, the same teachers may be used in both schools, thus insuring specialized work.

If a suitable man can be found, a school evangelist will be put to work who will give his whole time, going from place to place holding meetings and conferences with the students.

The Medical Outlook

The program for the future has in mind just one thing—the making of the medical work of the conference even more a servant of the public welfare and an agent of the gospel than at present.

New Hospitals

The development of the two hospitals, the one at Yenping and

Hospitals to be reinforced (continued).
Spreading the Yenping dispensary system.
Classes of dispensaries.

the one at Yungan, naturally come first in this program. Fifty thousand dollars is needed for the hospital at Yenping, which will bring it to a high state of efficiency, and $6,000 added to the equipment of the hospital in Yungan will greatly improve it. An addition to the staff in both hospitals is needed.

The Yenping Dispensary Plan

The much-discussed Yenping dispensary plan is to be enlarged. This plan calls for three classes of dispensaries. Medical care is provided where possible. Serious cases are sent to a central hospital, drugs are supplied at reasonable prices, a center to all efforts for public betterment is supplied, and a concrete example of the spirit of the gospel set before the people.

A first-class dispensary requires the expenditure of $4,000 or $5,000 for building equipment and the employment of a Chinese doctor, a graduate of a medical school in China. Such dispensaries are to be opened at Yuki and Sahsien, and as soon as conditions warrant, at Shuenchang and Changhupan. Departments for outpatients will also be established on the street in Yenping and Yungan. The one in Yenping is at present in operation in connection with the institutional church.

Second-class dispensaries will involve an expenditure of perhaps $2,000 in building and equipment, and the employment of doctors trained in mission hospitals but not graduates of regular medical schools. Three such men will probably be used at present at places where it is hoped later to establish first-class dispensaries. Later such towns as have a large population but are not *hsien* cities or the center of a district will be opened in this manner.

Third-class dispensaries will not require much in the nature of building but will be more like drug stores. They will be put in charge of hospital-trained doctors, if available, but are more likely to be in charge of nurses who have completed the nurse's course and in addition have had one year of special training.

Bringing the missionary force to full strength.
The higher strategy of mission occupation.

Eventually there are to be about 12 such dispensaries, two on each district.

Missionaries Needed

Three mission stations are to be developed, one at Yungan and one at Yuki, in addition to the present work at Yenping. Three medical men are needed in Yenping, one for the hospital, one for general work, oversight of dispensary, and so forth, and one extra man to fill in furlough time and give part time to the Foochow Medical School. In addition, a pharmacist and a business manager are needed for the hospital.

Six educational missionaries are required, including the superintendent of schools, the principal and heads of departments in the middle school and the principal of the Bible school.

Two evangelistic men are needed; one for the Shuenchang and Yenping districts, and one for intensive work in Yenping City, who will be available as an extra man to fill in furloughs.

A builder is needed to work in connection with the Fukien Construction Bureau.

A nurse for the hospital, a secretary of the mission, an accountant and a teacher of English in the middle school, all four unmarried women, are also needed.

The Woman's Foreign Missionary Society calls for six women in Yenping, two in evangelistic work in the woman's school, three for the middle school and higher primary school, and one to act as superintendent of schools for the conference.

At Yungan there must be an evangelistic man to oversee the Yungan and Sahsien districts; a medical man for the hospital; an efficient nurse for the hospital, and an educational man for the school work on the two districts.

The Woman's Foreign Missionary Society plan to place three women in this station, one for educational work and two to divide their time between evangelistic and woman's school work.

The higher strategy of mission occupation (continued).

At Yuki there is to be the same force as at Yungan, with the exception of the medical force. No hospital is to be operated here. A Chinese doctor with a well-equipped dispensary will fill the requirements.

This makes a total force of 18 men and two unmarried women under the Board of Foreign Missions, and 12 workers under the Woman's Foreign Missionary Society.

Appendix

A. The Place and Purpose of the Methodist Episcopal Church in China.

B. Report of the Program Conference to the Central Conference of Eastern Asia.

C. Resolutions Adopted by the Program Statement Commission.

D. General Considerations Regarding Medical Work.

E. Personnel of the Program Statement Commission.

F. Committees Appointed by the Program Statement Commission.

G. Organization of the China Centenary Movement of the Methodist Episcopal Church.

A. THE PLACE AND PURPOSE OF THE METHODIST EPISCOPAL CHURCH IN CHINA

A Statement by Bishop Wilson S. Lewis

The Methodist Episcopal Church answers the question "Why are we in China?" by calling attention to these principles:

1. We are here under the command of our Lord as recorded in Matthew 28:18-20. Our purpose is to cooperate with all other churches and Christian institutions given to the task of exalting our Christ and the salvation of the Chinese race.

2. The church in China is composed of Chinese and American members. We are here to work together without distinction as to race or kind. We acknowledge ourselves as brethren, giving our lives to the one great task.

3. The money contributed by churches in America and other countries for the upbuilding of the church in China is to be devoted in perpetuity to this one purpose. No part of it will ever be returned to the donor or church in America, but it will remain forever as the legacy of the Christian Church in China.

4. It is the evident program of the church in the United States to raise up an indigenous church in China, to help in every way possible to gather the resources of China both in men and money in the accomplishment of this task, and that as soon as the Chinese race shall be able to express fully the gospel of our Lord in a self-propagating, self-supporting, and self-governing church the missionaries, as such, will retire from the field.

5. We record the judgment that the Chinese church ought not to become an independent national church, but that it should continue as an integral part of a great world-wide Methodist Episcopal Church. We look forward to such an autonomy on the field as is indicated in the relation of the various states of the Republic of the United States to the central government at Washington.

6. The best in any race is needed in the life currents of every race. As the highest expression of individual Christ life is found in the quality of service to another individual so the highest form

(From an Address before the Program Conference, Peking, February 10, 1920.)

of racial service is found in the contribution that that race can make to the other families of God on earth. Americans need Chinese as really as Chinese need Americans. Our relation in the task of building the church on earth is that of a brotherhood whose equality and relation are indicated in the thirteenth chapter of First Corinthians.

B. REPORT OF THE PROGRAM CONFERENCE TO THE CENTRAL CONFERENCE OF EASTERN ASIA.

(*Submitted February 14, 1920*)

At the request of Bishop Wilson S. Lewis, resident bishop in China, the meeting of the China Program Statement Commission of the Methodist Episcopal Church was preceded by five months of study and statement of the plans of advance in each of the seven annual conferences of China. This period culminated in two weeks of very intensive study in Peking prior to the meeting of of the Commission. Committees aggregating 146 Chinese and American leaders met at Peking for this purpose. Most of the members of the committees had investigated the present and proposed work of our church in various parts of the country by recent personal visitation.

All delegates to the Central Conference of Eastern Asia were invited to sit as members of these committees. Out of 83 delegates from China to the Central Conference, 82 delegates or alternates who were eventually seated by the Central Conference were at the meeting of the Program Statement Commission, and the committees on Program Study, meeting immediately prior thereto.

The weeks of committee meetings gave an unprecedented opportunity for thorough study. The statements by committees grew out of a common desire to assemble all facts concerning problems involved. Reports adopted and policies stated received in most cases unanimous votes, and in practically all cases at least a two-thirds vote of those present.

The conference was remarkable in its sustained devotion to the work in hand. Despite the long period of consecutive work each day, and for many persons far into the night, there were never less than a hundred persons present at the daily sessions.

From the Minutes of the Central Conference of Eastern Asia: "The Central Conference of Eastern Asia heartily endorses the work of the China Program Statement Commission of the Methodist Episcopal Church in China, its processes for continuing the work and the plan of the Commission for carrying out this program; and to that end we adopt as the actions of this Conference the actions mentioned in the statement read by the committee from the Program Statement Conference."

All the representatives of each annual conference considered the askings of both the Board of Foreign Missions and the Woman's Foreign Missionary Society in the Interchurch World Movement, the Centenary estimates of the Board of Foreign Missions, and various plans of the Woman's Foreign Missionary Society, together with suggestions from the Program Statement meetings held in local conference centers.

These committees presented in chart and map and printed page the statement of program for the conference which they represented. There were ten different committees in which representatives from each of the annual conferences conferred on a nation-wide basis concerning respective phases of their work, evangelistic, medical, educational, and so forth. Reports of these committees received and adopted by the Program Statement Commission are available for such consideration as the Central Conference desires to give in legislating on problems common to Japan, China and Korea.

The purposes in assembling the commission and the various preliminary committees as well as in the many months of study were that there should be sensed in the most accurate way the movements that are current in China today, that the great goals immediately ahead of the church should be definitely defined, and that related policies be so clearly seen as to support them by consensus of judgment rather than by a mere majority vote.

Naturally there are financial implications. The statement of monies needed is, however, secondary. The final totals have not yet been computed. The sources from which funds may be expected have not been fully indicated. The commanding fact of interest is that the church is to move forward toward certain great objectives. Just what share of the financial burden will be undertaken by the general treasuries of the church—the Board of Foreign Missions and the Woman's Foreign Missionary Society—and what share will be undertaken exclusively by the China section of the church is to be determined later.

Among other actions the Commission proposed provision for carrying forward the work of program statement and of securing to the church the advance involved therein. These provisions may be classified under three statements:

1. That there be continued from the Study Conference its Program Study Committee on Editing, Estimate and Survey until this task is completed and necessary adjustments have been made in the advancing work of the five year period, or until there is adequate provision for a continuing All-China study of our Methodist survey problems. This committee shall have power to co-opt in consultation with the China bishops.

2. That the Committee on Editing, Estimate and Survey be instructed to publish the essentials of the reports of the Program Study Conference properly edited and interpreted.

3. That pending some more permanent arrangement, Bishop Lewis be requested to appoint a Directing Committee of at least three from each conference which shall devise means necessary for moving forward with all possible strength and speed in carrying out the All-China program of advance for the next five years, this committee to have power to co-opt.

C. *RESOLUTIONS ADOPTED BY THE PROGRAM STATEMENT COMMISSION, PEKING, FEBRUARY 10, 1920.*

A greater Methodism is going forth from this conference to face the clamant needs of China. The months of careful survey, personal study in every missionary center, which have culminated in these days of intensive, scientific, heroic planning insure that the Methodist Episcopal Church in China shall at last become a unified, national body.

Clearly the hand of God has led us to this hour.

China is desperately seeking some force that shall weld together her latent powers for the salvation of her national life. At this moment it is possible for our church to say that it is, as a whole, facing its *whole* task. Such a result, coming out of these days of this China Program Study Conference, marks this as a gathering of epoch-making importance, not only in the life of our church but in that of all the churches and in that of China itself.

It is apparent that, behind the outward circumstances of this conference, there lies the working of more forces than we can here enumerate. The support of the church in America, which has made possible such a scientific study of our field; the far-sighted episcopal leadership, which called for such a study at this decisive hour; the consecration of our executive leader, which has brought his powers of organization and execution to the service of China; the weeks spent in study of the work of our seven conferences; the preparation of reports, maps, charts and photographs on a scale unprecedented—all these things come instantly to mind. Equally should we recognize the deep spirit of eagerness to serve the purposes of the Kingdom of God which has made our sessions harmonious and has led us unerringly to our goal.

It is also cause for deep gratitude that this China-wide program which has been so carefully formulated is actually in process of being carried out. It is to result not merely in a few pious resolutions but in real achievement. A national committee is to be responsible for seeing that the work is done and we trust that Dr. Ralph A. Ward, who has been the able organizer of our study, will be returned to China to continue his leadership.

Crystal-clear appears one fact at this hour. Our hope, our only hope, for the doing of this which so desperately needs to be done, lies in the Methodism of China. We are confident that the Chinese church will rise to the challenge of this program. But this requires that the call of these days be insistently sounded, until it has reached the last member in our remotest conference. This is no slight task. It will require large devotion of time, of money. We welcome, therefore, the plans for promotion that have been made here, and would emphasize again the primary necessity of making this approach to the Chinese church immediate, powerful and adequate.

We leave Peking knowing that before us lies a superhuman task. Facing the needs of China—needs so tremendous that no tongue can give them utterance—knowing the expectations of our church inspired by this Centenary movement; viewing the proportions of this program we have evolved; we realize our utter helplessness. Only God can make us sufficient for these things. We must have prayer from the church in all the world if we are ever to do what we have dreamed here. So to the church in China and to the church in America we cry: "For the sake of this needy land, for the sake of the future life of the church in this distracted world, for the sake of the ultimate triumph of the Kingdom of God, O pray for us at this hour."

D. GENERAL CONSIDERATIONS REGARDING MEDICAL WORK

Memorandum presented to the Directing Committee of the China Centenary Movement by Dr. Robert C. Beebe, Executive Secretary of the China Medical Missionary Association.

The cost of conducting medical missionary work in China has very greatly increased during recent years. This has been due to several reasons. Not only has the the cost of hospital supplies increased, with other commodities, but China has so progressed that Chinese patients require more and better service, it is necessary to make use of a larger and better equipment and more modern methods than was formerly thought essential. The cost of Chinese assistants for hospitals and dispensaries is much greater. It is no longer possible to conduct hospital work without trained nurses or with but one physician to carry the work. The advances in modern medicine require in equipment and professional training very much more than was formerly thought necessary. If our mission hospitals would retain the commanding influence they have had among the Chinese and continue as a valuable adjunct to missionary effort they must keep up with the times and render the best and most efficient service. All these involve an increased cost of conducting medical missionary work.

Our missions are responsible for the upkeep and conduct of twenty hospitals in China. Before we assume any responsibility for medical education these institutions should be adequately provided for.

The China Medical Board are providing at Peking medical instruction for the Chinese that it is intended shall be equal to any that can be obtained elsewhere in the world. It is designed to make this a "distinct contribution to missionary endeavor" and a religious worker is employed to conduct the religious activities of the institution.

At Tsinanfu a medical school under union mission management is doing a most excellent work and sending out Chinese young men highly qualified for hospital work or for general practice. The instruction is given in Chinese and the spirit of its faculty is decidedly and actively Christian.

Since the abandonment of Shanghai by the China Medical Board as a location for a medical school, Pennsylvania University and St. John's University have decided to continue and enlarge their medical school at this point and are planning to make it an efficient institution with the hope that other missions will unite with them, either in its management, support or patronage. It is also hoped that the proposed medical school for women may be induced to locate in Shanghai and a plan of cooperation with Pennsylvania-St. John's be devised.

In view of the fact that our mission hospitals have such urgent needs, and the cost of modern medical education is so expensive, and the securing of medical missionaries for either hospitals or schools is so very difficult, it seems to me wise to confine the efforts of our missions, at present, to the support of the hospitals and give our contribution, in the way of students or in other ways possible, to the existing medical schools.

E. PERSONNEL OF THE PROGRAM STATEMENT COMMISSION OF THE METHODIST EPSCOPAL CHURCH IN CHINA.

Wilson S. Lewis, bishop of the Methodist Episcopal Church, resident in China. Episcopal residence, Shanghai.

Central China Conference

Ella C. Shaw. Graduate Moore's Hill College, Indiana; Chicago Training School. Taught in the United States; in charge of Methodist Boarding School, Nanking; in charge of evangelistic work among women on Nanking district for 18 years. At present principal of the Union Bible Teachers' Training School Nanking.

W. T. Kiang. Graduate University of Shantung. Teacher in the Girls' School, Nanking.

Edward James. Graduate Lawrence College; University of California. Has been superintendent of several districts in Central China, and of the Pacific Chinese Mission in the United States. Now superintendent of the Nanking district.

John H. Reisner. Graduate Yale University; New York State College of Agriculture. Dean of the College of Agriculture and Forestry, University of Nanking.

W. E. Libby. Graduate Bates College; University of California Medical School. Acting superintendent of the Wuhu General Hospital.

Paul Hutchinson. Graduate Lafayette College; Garrett Biblical Institute. General editor for the Methodist Episcopal Church in China.

A. J. Bowen. Graduate Northwestern University; Columbia University. Has held various educational positions since coming to China. President of the University of Nanking.

Y. S. Li. Graduate Teng Chou Fu College. Superintendent of the Chinkiang district. One of the pioneer missionaries of the Yunnan Home Missionary Movement.

C. K. Cheo. Graduate University of Nanking; Nanking School of Theology. Pastor of Kiangtankiai Church, Nanking.

H. F. Li. Graduate University of Nanking; Nanking School of Theology. Pastor of Second Street Church, Wuhu.

Edith M. Crane. Graduate Albion College; Michigan State Normal School. Has taught in America and China; formerly supervisor of day schools, Wuhu. At present teaching in the Girls' School, Nanking.

Miss Y. Y. Yuen. Graduate Methodist College for Women, Nanking. Has taught in the Methodist Girls' School, Nanking. At present secretary of the Women's Christian Temperance Union and assistant editor of the *Women's Messenger*.

Flora M. Carncross. Graduate University of Wisconsin; State Normal School, Oshkosh, Wis. Taught for several years in America; formerly principal Chinkiang Girls' School. Now principal Girls' School, Nanking.

Mary R. Tang. Graduate Ginling College, Nanking. Taught in Methodist Girls' School, Chinkiang. Now teaching in Girls' School, Nanking.

Mali Li. Graduate Iowa Wesleyan; University of Illinois. Has taught in Hitt Training School and Ginling College, Nanking. At present teaching in the Union Bible Teachers' Training School and in the Government Normal College, Nanking.

C. Hung. Graduate University of Nanking. Has taught for many years, and is at present on the faculty of the middle school of the University of Nanking. Delegate to the General Conference, 1920.

H. F. Rowe. Graduate Grove City College, Pa.; Drew Theological Seminary. In evangelistic and educational missionary service. Acting president of the Nanking School of Theology. Delegate to the General Conference, 1920.

Foochow Conference

W. Y. Chen. Graduate Anglo-Chinese College, Foochow; Syracuse University. Interested in social service and evangelism. Formerly social secretary in the Foochow Institutional Church. Worker in Foochow Institutional Church.

C. C. Hsu. Graduate Foochow Union Theological Seminary. Evangelistic worker. Has held positions in Foochow, Ming Chang, and been secretary of Sunday school work within the conference. At present superintendent of the Foochow district.

H. K. Chen. Guardate Foochow Theological School. In the ministry for many years. Now superintendent of the Nguka district.

Mary Sing-gien Carleton. Graduate Goucher College; Columbia University; Teacher's College. Has spent two and a half years teaching on the Mintsing district. Now in charge of the women's department of the Foochow Institutional Church.

S. S. Ding. Graduate Southwestern College, Winfield, Kansas; Boston University School of Theology; Boston University School of Education. Has taught in Union Theological Seminary, Foochow. At present superintendent of Sunday school work within the conference.

C. H. Hsu. Graduate Theological Seminary, Foochow. In pastorate 19 years; monitor higher primary school three years; monitor theological school six years; district superintendent, 13 years. Superintendent Mintsing district. Delegate to General Conference, 1920.

J. B. Eyestone. Graduate Iowa Wesleyan; Boston University School of Theology. In the ministry in the United States eight years; teacher Anglo-Chinese College, Foochow; in charge Mintsing district; president Union Theological School, Foochow.

L. H. Chen. Graduate Anglo-Chinese College; Theological School, Foochow. Assistant pastor Tieng Ang church, Foochow.

Edna Jones. Graduate California State Normal School; Chicago Training School. Has been principal of Girl's Higher Primary School; principal Woman's Bible Training School; supervisor Girl's Lower Primary Schools; supervisor district Bible classes and evangelistic work for women. Mintsing, Fukien.

George S. Miner. Graduate Alleghany College. For 26 years superintendent of lower primary schools of the Foochow conference; principal Boy's Higher Primary School, Foochow, during past eleven years.

Paul P. Wiant. Graduate Ohio Wesleyan; University of Cincinnati. Technical missionary, connected with Fukien Construction Bureau.

F. T. Cartwright. Graduate Ohio Wesleyan; Garrett Biblical Institute. Formerly in pastorate in the United States. District missionary, Foochow district.

Marjorie E. Hung. Graduate Girls' Boarding School, Foochow; Kwassui Jo Gakko, Japan; University of Toronto. Teacher in Woman's College of South China, Foochow.

H. W. Worley. Graduate Ohio Wesleyan; Boston University School of Theology. While in America acted as traveling secretary for Student Volunteer Movement. District missionary for Futsing, Nguka and Bingtang districts.

Mary Mann. Graduate De Pauw University. Teacher in Woman's College of South China.

G. H. Wong. Graduate Anglo-Chinese College, Foochow; Cornell College, Mt. Vernon, Iowa. Pastor Tieng Ang Church, Foochow.

John Gowdy. Graduate Wesleyan University; Drew Theological Seminary. Has taught in the United States and China; acted as district missionary in China; is president of the Anglo-Chinese College, Foochow.

E. L. Ford. Graduate Lawrence College; Northwestern University. Teacher and acting president of Anglo-Chinese College; district missionary. At present dean Anglo-Chinese College.

Elizabeth M. Strow. Has been in charge of the day schools of the Woman's Foreign Missionary Society on the Foochow district, superintendent of the Mary E. Crook Children's Home. General treasurer of the Woman's Foreign Missionary Society for China.

Mrs. Cora L. Coole. Graduate Baker University. Principal Boys' Higher Primary School, Kutien.

Walter N. Lacy. Graduate Ohio Wesleyan University. Principal Mintsing Boys' Higher Primary School; superintendent Foochow branch Methodist Publishing House. Member of the faculty of the Anglo-Chinese College.

E. F. Black. Graduate Rensselaer Polytechnic Institute, Troy, N. Y. Architect and construction engineer in the United States. Fukien Construction Bureau, Foochow.

Ruby Sia. Graduate Cornell College, Mt. Vernon, Iowa. Teacher Woman's College of South China. Delegate General Conference 1920.

W. H. Lacy. Graduate Northwestern University; Garrett Biblical Institute. Formerly on the faculty of the Anglo-Chinese College. Manager of the Methodist Publishing House, Shanghai.

T. H. Coole. Graduate Baker University; Northwestern University School of Medicine. Held several pastorates in the Rock River Conference in the United States. Physician in charge of the Wiley Hospital, Kutien.

Ralph A. Ward. Graduate Ohio Wesleyan; Boston University School of Theology. Formerly missionary in Foochow. Secretary of the Joint Centenary Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Associate Secretary for China of the Board of Foreign Missions of the Methodist Episcopal Church.

Hinghwa Conference

Mrs. Elizabeth F. Brewster. Teacher in Foochow, 1884-90; at work in Hinghwa since 1890. At present secretary of Sunday schools within the conference; secretary of the evangelistic program; district missionary of the Binghai district; superintendent of the Rebecca McCabe orphanage; superintendent of vocational work; delegate to the General Conference, 1920.

F. S. Carson. Graduate Morningside College. Has been principal of the Bible school and in charge of various districts in the Hinghwa conference. At present in charge of the Hinghwa City and Ngsauh districts. Delegate to the General Conference of 1920.

Mrs. F. S. Carson. Graduate Morningside College. Vice-principal of Hinghwa Bible School; evangelistic work for women.

Emma J. Betow, M.D. Graduate Southwestern Homeopathic College. Has been in charge of the Nast Hospital, Sienyu, for 15 years.

Liu Tien Ho. Graduate Peking University. Teacher in in Hinghwa Bible School.

G. M. Fang. Graduate Hinghwa High School; Hinghwa Bible School. Taught for two years. Since then a merchant.

R. E. Chen. Graduate Hinghwa Bible School. A pastor for 15 years; in school work; at present superintendent of Ngsauh district.

L. C. Ho. Graduate Hinghwa Bible School. In the pastorate 16 years; in school work; now pastor at Ngsauh.

C. S. Li. Graduate Foochow Bible School. After forty years in the ministry, 24 as district superintendent, now in retired relation.

S. H. Ling. Graduate Anglo-Chinese College, Foochow. Leader in Y.M.C.A. and Epworth League work. Mission accountant.

Mrs. S. H. Ling. Graduate Foochow Girl's School. Has taught in Bible Training School for 13 years.

W. B. Cole. Graduate University of Missouri; Bible Teachers' Training School. In charge of Hankong district; superintendent of mission press; in charge of preparation of literature in Romanized.

F. P. Jones. Graduate Northwestern; Garrett Biblical Institute; University of Chicago. Formerly principal of Hinghwa Normal School. At present principal of Guthrie Memorial High School and in charge of day schools on Hinghwa, Ngsauh, Binghai and Hankong districts.

Kiangsi Conference

Miriam L. Nieh. Graduate Albion College; Syracuse University. Teacher in Rulison High School, Kiukiang.

M. C. Kiang. Graduate William Nast College, Kiukiang. Teacher for many years; pastor for 11 years; district superintendent for ten years. At present superintendent of Nanchang district.

C. H. Tsu. Graduate William Nast College, Kiukiang. Has been pastor and teacher. Now pastor at Tai-hu, Anhwei.

M. R. Y. Mei. Graduate Rulison High School; Chicago Training School. Has been supervisor of day schools and evangelistic work in Kiukiang. Now traveling secretary of the W.C.T.U Delegate to the General Conference of 1920.

C. Y. Nieh. Graduate University of Nanking. In the pastorate for many years. At present an independent preacher.

R. Y. Lo. Graduate William Nast College; Baldwin-Wallace College; Syracuse University. At present teacher in William Nast College and advisor to the governor of Kiangsi province.

Carleton Lacy. Graduate Ohio Wesleyan; Northwestern; Garrett Biblical Institute. Has been superintendent of the Kienchang district; principal of the Fuchow higher primary school; business manager of the Nanchang Hospital; acting president of William Nast College. At present superintendent of the North Kiangsi district.

Earl A. Hoose. Graduate Drew Theological Seminary. Experience in business and in the pastorate in America. Now superintendent of the Hwangmei district.

H. C. Hwang. Graduate William Nast College; Baldwin-Wallace College. Delegate to the General Conference of 1916. At present secretary of industrial and vocational education for the Methodist Episcopal Church in China.

Fred R. Brown. Graduate Syracuse University. Teacher in William Nast College; Nanchang Academy. At present superintendent of the Kan River district.

C. P. Hu. Graduate William Nast College; Morningside College. In educational work for 19 years; six years in pastorate; three years district superintendent. At present conference evangelist. Delegate to General Conference of 1920.

Zula F. Brown. Graduate University of Southern California; Teacher's College, Columbia University. Has taught in the United States. Principal of the Baldwin School for girls, Nanchang.

E. C. Perkins. Graduate Yale University; College of Physicians and Surgeons, New York; College of Tropical Medicine, London. In charge of the Water of Life Hospital, Kiukiang, and acting president of William Nast College.

North China Conference

Y. H. Li. Graduate Peking University. Superintendent primary schools, Taian.

Elsie L. Knapp. Graduate University of Michigan. Has been principal of the girl's school, Taian, supervisor of day schools and engaged in district evangelistic work.

Carl A. Felt. Graduate Cornell College; Drew Theological Seminary. Has been principal of boy's school, Changli; in charge of Shanhaikuan district; superintendent of day schools, district superintendent and district missionary of South Peking district. Dean of Theological Department, Peking Academy.

George L. Davis. Graduate Ohio Wesleyan University; Boston University School of Theology. Has been pastor at Changli; district superintendent of Shanhaikuan district; in work among Chinese students in Tokyo, Japan. At present missionary of the Peking City district. Delegate to the General Conference of 1920.

F. M. Pyke. Graduate DePauw University; Harvard University. Formerly principal of the Tientsin Intermediate School. Now evangelistic worker on Tientsin district.

W. T. Hobart. Graduate Northwestern University; Garrett Biblical Institute. In evangelistic and literary work for many years. At present dean of the School of Theology, Peking University.

Mable R. Nowlin. Graduate University of Kansas. Has taught in America and China. Now supervisor of girls' lower primary schools of three districts, North China Conference.

M. Lillian Halfpenny. Graduate University of Southern California. Supervisor of day schools and engaged in evangelistic work among women, Tientsin.

Wray H. Congdon. Graduate Syracuse University. Teacher in Peking University; Peking Academy.

Hiram H. Lowry. Graduate Ohio Wesleyan University. For twenty years superintendent of the North China Mission; for 26 years president of Peking University. Emeritus president of Peking University and president of Peking Academy.

H. G. Dildine. Graduate Northwestern University. Formerly in missionary work in the Hinghwa Conference. Now principal of the middle and higher primary schools, superintendent of the day schools, and district missionary of the Taianfu district.

H. T. Chen. Graduate Peking University. For many years in the pastorate, and at present superintendent of the Tientsin district.

C. T. Chen. Graduate Peking University. Teacher in the Intermediate School, Tientsin.

Y. K. Wu. Graduate Peking University. Many years in the ministry. Superintendent of Lanhsien district.

Walter W. Davis. Graduate Ohio Wesleyan; University of Chicago. Has held many positions teaching and in the supervision of schools. At present a member of the faculty of Peking University and district missionary of the Tsinghua district.

S. T. Wang. Graduate Peking University. In the pastorate for many years. Now superintendent of the Yenchowfu district.

W. P. Chen. Graduate Peking University; Ohio Wesleyan; Boston University. Formerly pastor in Peking, Yenching and Tientsin. Managing editor *Chinese Christian Advocate.* Head of department for the development of spiritual resources, five-year program of advance. Delegate to General Conference of 1920.

H. C. Wong. Graduate Peking University. At present Chinese manager of the Kailan Mining Administration. Delegate to the General Conference of 1920.

C. H. Kuo. At present business manager of the *Peking Daily News*. Delegate to the General Conference of 1920.

West China Conference

L. G. Dsang. Graduate West China Union University. Local preacher, now pastor at Tzechow. Delegate to General Conference of 1920.

Alice B. Brethorst. Graduate Asbury Hospital Training School for Nurses, Minneapolis; Northwestern Bible School, Minneapolis. Has been in educational work, and is at present principal of the Caldwell School for girls, Tzechow.

James M. Yard. Graduate Wesleyan University; Hartford Theological Seminary. Has been in pastorate and a Y.M.C.A. secretary in America. District missionary, Chengtu.

J. F. Peat. Graduate Chaddock College, Quincy, Ill. Has been in evangelistic work. At present superintendent of the Chungking district.

George B. Neumann. Graduate Wesleyan University; Hartford Theological Seminary; Columbia University. In educational work since coming to China. At present professor in West China Union University; dean of faculty of religion; principal of the Methodist Episcopal college of the university.

Mrs. J. F. Peat. In charge of kindergarten, evangelistic work among women, and schools for women, Chungking.

Yenping Conference

Frederick Bankhardt. Graduate Baldwin-Wallace College; Nast Theological Seminary. Missionary in Yenping for 15 years. Has been in charge of evangelistic work on all the districts of the conference. Delegate to the General Conference of 1920.

W. I. Lacy. Graduate Ohio Wesleyan; Northwestern University. Formerly manager of the Mission Book Company, Shanghai. At present superintendent of primary education in the conference.

C. G. Trimble. Graduate Northwestern University Medical School. In charge of Kutien hospital for two years. At present in charge of Yenping hospital.

R. C. Su. Graduate Foochow Theological School. At present monitor of Yenping Bible School.

C. C. Hsia. Graduate Foochow Theological School. At present district superintendent.

L. I. Ling. Teacher in Government School, Yenping. Leader in Y.M.C.A. work. Delegate to General Conference of 1920.

W. A. Main. Graduate Northwestern University. For many years a missionary in the Foochow Conference, working in territory now within the boundary of the Yenping Conference. At present, general treasurer for the Board of Foreign Missions, Shanghai.

Other Members of the Study Conference

It has been impossible to gather data concerning the following, all of whom had some part in the Program Study Conference:

Central China Conference: J. H. Blackstone, F. W. Dieterich.

Yenping Conference: J. G. Tsai, Mamie Glassburner.

Foochow Conference: D. M. Chen, N. G. Chen, Mrs. W. H. Lacy.

Hinghwa Conference: K. S. Li, C. T. Chen, Minnie E. Wilson.

Kiangsi Conference: E. L. Terman, Lulu C. Baker.

North China Conference: Liu Fang, J. T. Wen, K. C. Tseng, H. C. Pang, C. H. Liu, T. T. Feng, N. S. Hopkins, O. J. Krause, D. V. Smith, Mabel M. Manderson, Mrs. C. C. Wang, T. L. Li, Wang Pu, F. T. Sung, C. M. Lo, C. C. Li, Mrs. F. T. Sung, Y. C. Hsu, Ching Shou, J. H. Korns, H. S. Houghton, E. J. Winans, H. H. Rowland, Mrs. Charlotte Jewell, Frances Gray.

West China Conference: T. Y. Li, H. S. Yang.

F. COMMITTEES APPOINTED BY THE PROGRAM STATEMENT COMMISSION OF THE METHODIST EPISCOPAL CHURCH IN CHINA.

The Committee on Editing, Estimate and Survey

F. D. Gamewell
H. F. Rowe
H. W. Worley
Ralph A. Ward
K. S. Li
Carleton Lacy
*Liu Fang
Flora M. Carncross
Irving Lacy
E. F. Black
Emma J. Betow
Carl A. Felt
Mabel Nowlin
*Paul Hutchinson, *Secretary*
Ella J. Shaw
Miss Y. Y. Yuen
S. S. Ding
F. T. Cartwright
H. C. Hwang
Miriam Nieh
T. L. Li
J. H. Korns
J. F. Peat
Alice Brethorst
Zula F. Brown
T. H. Coole
C. Y. Cheo
H. F. Li
*John Gowdy
H. T. Chen
F. S. Carson
W. P. Chen
*G. L. Davis
L. C. Ling
Ruby Sia
*Elizabeth M. Strow
E. C. Perkins
Mary Mann
Melissa M. Manderson
J. H. Blackstone
Mali Li
W. Y. Cheng
T. H. Lin
R. Y. Lo
E. A. Hoose
Mrs. Far T. Sung
L. T. Dsang
J. M. Yard
M. G. Kiang
*G. H. Wong

**Member Executive Committee*

The Directing Committee

Elizabeth M. Strow
J. M. Yard
E. C. Perkins
R. C. Su
John Gowdy
W. P. Chen
F. S. Carson
C. Y. Cheo
Liu Fang
G. H. Wong
K. S. Li
Ralph A. Ward
J. F. Peat, *Secretary*
Y. F. Yang
Zula F. Brown
Frederick Bankhardt
Ella C. Shaw
S. H. Lin
Emma J. Betow
G. L. Davis
Mamie Glassburner
H. C. Hwang
Paul Hutchinson
A. J. Boiven

G. *ORGANIZATION OF THE CHINA CENTENARY MOVEMENT OF THE METHODIST EPISCOPAL CHURCH*

As of March 15, 1921

The Directing Committee

Bishops W. S. Lewis, L. J. Birney, F. T. Keeney, *Joint Chairmen.*

The Executive Organization (Office: 4 Quinsan Gardens, Shanghai)

Executive Secretary, Paul Hutchinson.

Associate Executive Secretary, Helen Griffiths.

Treasurer, W. A. Main.

Secretary of the Department of Evangelism, W. P. Chen.

Secretary of the Department of Literature, R. Y. Lo.

Secretary of the Department of Graphs and Statistics, J. I. Parker.

Special Stewardship Secretary, H. R. Calkins.

Manager of the Photographic Bureau, R. M. Vanderburgh.

Director of the Lantern Slide Coloring Department, Lucille Douglass.

Conference Organizations

Central China Conference, Edward James, Centenary secretary.

Foochow Conference, F. T. Cartwright, Centenary secretary.

Hinghwa Conference, Mrs. E. F. Brewster, Centenary secretary.

Kiangsi Conference, M. C. Kiang, Centenary secretary.
W. R. Johnson, evangelistic secretary.

North China Conference, G. L. Davis, Centenary secretary.

West China Conference, W. R. McCurdy, L. F. Havermale, B. F. Lawrence, J. M. Yard, Centenary secretaries.

Yenping Conference, H. F. Caldwell, Centenary secretary.

INDEX

(Material appearing in the appendix has not been indexed.)

Activities, playground, in institutional church, 25, 26, 28.
Adequate support of pastor, 61, 82.
Adjusting pastor's salary, 35.
Admission into annual conference, 37, 120.
Advance Movement, national office for, 80; promotional secretaries, 80; conference secretaries, 81; and district superintendent, 81; and enlistment of able Chinese, 81.
Agricultural demonstrations, in rural church, 26.
Agriculture, in higher primary schools, 48; in theological schools, 56; in industrial education, 64, 65.
Alteration in theological and Biblical courses, 56 ff.
Ambulatory cases in hospitals, 69.
American Board of Commissioners for Foreign Missions, 120, 175.
Anglican Church, 120.
Annual conference (see Conference).
Annual Sunday school institute, 77.
Anti-Opium Society, organizing local branches, 27.
Anti-Saloon League, organizing local branches, 27.
Apostles' Creed, 36.
Appointments, no separation between, 85.
Associate general secretary of education, 44, 62.
Associations, Christian (see Christian Associations).
Athletics, cooperation in, with government schools, 28.
Authorities, city, cooperation with in planning civic improvements, 27.
Auxiliary, medical, in United States, 73.

Bamboo work, in industrial education, 65.
Bands, intercessors,' in institutional church, 24.
Baptism, ritual for, 36.
Bible, distribution in hospitals, 71.
Bible classes, week-day, in institutional church, 24; for students in government schools, 28.
Bible Institute, 60, 62, 63, 145, 149.
Bible reading, in National Phonetic Script, 65.
Bible schools, for women, 60; requirements, for admission to, 60; definition of 63; preparatory, 63; women's at Yungchun, 134; women's at Hinghwa and Sienyu, 136; in Kiangsi Conference, 149, in North China Conference, 161, in West China Conference, 168; in Yenping Conference, 180.
Bible study, in primary schools, 48; in institutes, 60.
Bible, Union, Teacher's School for Women, 61, 110, 161.
Bible women, in hospitals, 71.
Biblical education (see Theological education).
Binghai, medical work at, 138.
Bingtang Island, mission station on, 117.
Bishop Bashford, connection with Forward Movement, 15.
Blacksmithing, in industrial education, 65.
Board of education, conference (see Conference).
Board of education, district (see District).
Board of Foreign Missions, medical members suggested for, 73; cooperation with Woman's Foreign Missionary Society, 82, 83; mission organization of workers of, 83; Finance Committee of, 84.
Book Store, in institutional church, 25, 176.
Boys' clubs, in institutional church, 25; in city church, 26; in evangelistic campaign, 33.
Boy Scouts, in institutional church, 25.
Brewster, Rev. W.N., 129; Mrs. E.F., 129.
"Broadening our base" in Central China, 114-116.
Building (see Construction).
Building funds, ten per cent for construction bureau, 86.
Bureau, of publicity, 79; of lantern slides, 79, 80, of construction (see Construction).

Campaigns, city-wide social service, 26; special evangelistic, 29-33; stewardship and tithing, 35; enlistment of lay workers, 37; public health and sanitation, 71.
Cards, enrolment, use of, in evangelistic campaign, 31.

Carpentry, in industial education, 65.
Centenary, in United States, effect in China, 15, 33.
Central China, kindergarten training school in, 54; construction bureau in, 85.
Central China Conference, location of, 103; population of, 109; missionary staff, 109; church membership in, 109; number of churches in, 109; educational institutions in, 110; Academy, 110; middle schools projected in, 110; vocational education proposed in, 110; students from Korea in, 110; medical work in, 112; advance program of, 112-116; evangelistic workers needed in, 114; institutional churches in, 114; village plants in, 114, 115; additional preachers needed in, 115; reaching literacy in, 116; self-support in, 116; additional primary schools in, 116; dispensaries in, 116; clerical workers in, 116.
Central Conference of Eastern Asia, adopted report of Program Statement Commission, 18.
Changhupan, 178, 181, 185.
Changli, 156, 157, 159, 161.
Chapel preaching, in institutional church, 24.
Children, games for, 25.
China Continuation Committee, 65.
China Educational Council, 44; requirements for membership in, 44; methods of financing, 44; service for theological schools, 62.
China Medical Missionary Association, 71.
China Nurses Association, 71, 112.
China Sunday School Union, 65, 77.
Chinese, to conduct vocational training, 64; secretaries for Sunday school work, 77; field promotional secretaries, 80; secretary in each conference, 81; enlistment of able, 81; larger part in mission organization, 84; district superintendents in Foochow Conference, 117; district superintendents in North China Conference, 151; district superintendents in West China Conference, 166; district superintendents in Yenping Conference, 176.
Chinese classics, 50; in theological education, 57, 58.
Chinese name for institutional churches, 24.
Chinkiang, 109; middle school at, 110; middle school for girls at, 110; hospital at, 112; institutional church at, 114.
Christ, life of, 36.
Christian Association, relation with institutional church, 27, 28; close cooperation with church, 28; no reason for competition, 28; conference to eliminate overlapping with, 28.
Christian communities, preference given in establishing schools to, 48.
Christian literature (see Literature).
Christian Literature Society, 105.
Chungking, junior college at, 51, 171; high school at, 166, 171; hospital at, 168.
Church, city, institutional work in, 26; schools in, 26; lectures in, 26; reading room in, 26; exhibits in, 26; classes for women in, 26; men's clubs in, 26; women's clubs in, 26; social gatherings in, 26; playgrounds in, 26; worship in, 26.
Church, local (see Local Church).
Church members, stimulating spiritual life of, 35; danger from unworthy, 36; must give up idolatry, 36; requirements for, 36; literacy among, 37; number in Central China Conference, 109; number in Foochow Conference, 117; number in Kiangsi Conference, 141; number in North China Conference, 153; number in West China Conference, 166; number in Yenping Conference, 176.
Church, rural, regular work, 26; schools in, 26; lectures in, 26; union exhibits in, 26; hygiene campaigns in, 26; reading room in, 26; night classes in, 26; social gatherings in, 26; agricultural demonstrations in, 26; contests for local products, 26; Central China Conference plans for, 114, 115.
Church schools, aim of, 41, 42; relation with government schools, 42, 43; ideals for, 42, 43; danger of low grade, 42, 43; government recognition of, 44; Methodist system of (see Methodist School System).
City-wide social service campaigns, 26.
Civic improvements, cooperation with authorities in, 26, 27.
Classes, week-day Bible, in institutional church, 24; personal workers, in institutional church, 24; to teach reading to women, in institutional church, 25; in city church, 26; in rural church, 26; Bible, for government school students, 28; in evangelistic campaign. 32; for inquirers, 32; for teachers, 49.
Cleaning streets, cooperation with authorities in planning, 26, 27.
Clerical workers, 116.

Clinic, medical, in institutional church, 26.
Clubs, for women, in institutional church, 25; for girls, 25, 33; for men and boys, 25, 33, 122; in city church, 26; in evangelistic campaign, 32.
College, junior (see Junior College); for women (see Women's Colleges); denominational, planned, 132.
Colporteurs, in Kiangsi Conference, 145.
Committee, conference, on pastor's salary, 35; local school, 46; conference advisory medical, 71; finance (see Finance).
Community School of Religious Education, 77.
Community service (see Institutional Church).
Conducting evangelistic campaigns, method of, 29 ff.
Conference, annual, complete institutional church in each, 27; committee on pastor's salary in, 35; home missionary society in, 35; requirement for admission to, 37, 111; educational system in, 44, 46; board of education of, 44; secretary of board of education of, 46; Bible school for women in each, 60; special hospital in each, 69; advisory medical committee in, 71; Sunday school secretaries in, 77; model Sunday school in each, 77; annual Sunday school institute in each, 77; Chinese secretary for advance program in each, 81; missionary associate secretary in each, 81.
Conferences, separation between in China, 17.
Construction, bureaus, location of, 85; program of, 86; staff for, 86; central purchasing agency for, 86; funds required for, 86; program of Foochow Conference of, 127, 128; program of West China Conference of, 172; program of Yenping Conference of, 181, 184, 185.
Contests for best local products, 26.
Coeducation, in lower primary schools, 47.
Cooperation, in city-wide social service campaigns, 26; in planning civic improvements, 26, 27; with government schools, 184.
Cornet, use in evangelistic campaign of, 32.
Cotton raising, in vocational education, 65.
Course of study, for teachers, 49; by correspondence, 49; post-graduate, for pastors, 62.
Creed, Apostles', 36.

Danger from unworthy church members, 36.
Day nurseries, in institutional church, 25.
Day schools, in Foochow Conference, 120, 124.
Definition, of evangelism, 23; institutional church, 24; of self-support, 33; of literacy, 37; of primary unit in rural work, 114.
Demonstrations in rural church, seed testing, 26; stock raising, 26; home sanitation, 26.
Dentist, in special hospital, 69; in Foochow, 127.
Department of literature, 78, 79.
Department, theological, 63.
Dewey, John, quoted, 40.
Ding, S. S., 113.
Dispensaries, 71; to be self-supporting, 71; under hospital direction, 71; staffed by medical graduates, 71; in Central China Conference, 116; in Kiangsi Conference, 149; in North China Conference, 163; in Yenping Conference, 178; first-class, 185; second-class, 185; third-class, 185, 186.
Distribution of literature, 79.
District, board of education, 46; duties of, board of education, 46.
District, central church of, to follow institutional plans, 27.
District missionary, cooperation of, in enlisting new workers, 61.
District superintendent, to assist in conserving results of evangelistic campaign, 33; responsibility for meeting requirements for church membership, 36; cooperation of, in enlisting new workers, 61; cooperation of, in advance program, 81; Chinese, in Foochow Conference, 117; Chinese, in North China Conference, 151; Chinese, in West China Conference, 166; Chinese in Yenping Conference, 176.
District supervisor of education, 46; to be member of women's conference, 47.
Domestic economy, teach, in institutional church, 25; in girls' higher primary schools, 64.
Dutch Reformed Church, 120.
Dye, manufacture of, 64.

East Asia, Central Conference of, adopted report of Program Statement Commission, 18.

Education, Conference Board of (see Conference).
Educational Council, China, (see China Educational Council).
Educational standards, higher, needed, 41.
Educational system, of Government, 41; Methodist (see Methodist school system); general secretary for, 44; associate general secretary for, 44; of Central China Conference, 110; of Foochow Conference, 120, 122; of Hinghwa Conference, 130, 132; of Kiangsi Conference, 142; of North China Conference, 156, 157; of West China Conference, 166, 168; of Yenping Conference, 176, 178.
Elective courses in middle school, 50.
English, in theological education, 56.
English Presbyterian Church, 120.
Enlisting able Chinese, 81.
Enlisting new workers, responsibility upon theological faculties for, 61; cooperation in, 61; effect of delay in increasing theological faculties upon, 62.
Enrolment cards, use in evangelistic campaign, 31.
Entertainments, following evangelistic campaign, 32.
Epworth League, need for, 78; constituency required, 78; supervision necessary, 78; separate chapters for young men and young women, 78; personal evangelism in, 78; social service in, 78; life service in, 78; share in young people's paper, 78.
Equipment, for special evangelistic campaign, 31; of primary schools, 47.
Evangelism, defined, 23; in institutional church plants, 24, 25; literacy a goal of, 37; in hospitals, 71; personal, in Epworth League, 78; among soldiers, 153; in prisons, 153.
Evangelistic campaigns, special, need of, 29; method of conducting, 29; staff employed, 29; place of meeting, 29; time of meeting, 30; message, 30; preparation of local church, 30; group prayer meetings, 30; personal work in, 30; publicity in, 30; equipment for, 31; literature in, 31; duration of, 31; influence of Sunday upon, 31; use of units in, 31; market days advantageous in, 31; speakers, choice of, in, 31; enrolling inquirers in, 31; music, use of, in, 32; daily schedule in, 32; follow-up after, 32; visits by district superintendent after, 33; social service by converts of, 33; absorption of converts of, in the church, 33; cooperation by theological students in, 59; in Foochow Conference, 123; in Hinghwa Conference, 130; in Kiangsi Conference, 145; in North China Conference, 156; in West China Conference, 170.
Evangelistic newspaper, 145.
Exhibits, in institutional church, 25; in city church, 26; in rural church, 26.
Exhibits, union, in rural church, 26.
Extension work, by theological faculties, 62.

Factories, supervised visits to, 25.
Features of institutional church work, 24.
Finance Committee, duties of, 84; membership of, 84; term of membership of, 84.
Flood relief, 153.
Follow-up, of evangelistic campaign, 32; of hospital patients, 71.
Foochow, woman's college at, 53, 120, 125; language school at, 87; missionaries in, 117; institutional church at, 119; university at, 120, 125; theological school at, 120, 125; medical school at, 122, 125; Magaw Memorial Hospital at, 122, 127; model Sunday school at, 124.
Foochow Conference, location of, 117; population of, 119; missionaries in, 117; church membership in, 117; relation of, to Hinghwa and Yenping Conferences, 117; Chinese district superintendents in, 117; number of churches in, 119; salary of pastors in, 119; self-support in, 719; institutional church in, 119; Sunday school work in, 119; special evangelistic work in, 119; opening new fields in, 119; educational system of, 120, 122; medical work in, 122; additional evangelistic workers in, 122; increasing pastors' salaries in, 122; building program in, 123; new institutional churches in, 123; hygiene campaigns in, 123; special evangelistic campaigns, in, 123; institutes for preachers in, 123; institutes for Bible women in, 123; summer schools for preachers in, 123; conferences for laymen in, 123; station classes in, 123; Sunday school program in, 123; educational program in, 124, 125; medical program in, 125, 127; general requirements in, 127.

Form, open, in institutional church, 25.
Fuchow, 145.
Fukien, construction bureau in, 85, 86, 127; Christian University, 125.
Full membership, requirements for admission into, 36; ritual for, 36.
Futsing, 117, 119; general hospital at, 125.

Games, for women and children, 25.
Gardening, in primary schools, 47, 64.
General secretary for Sunday school work, 77; of education, 44, 62.
Ginling College, 110, 147.
Girls' clubs, in institutional church, 25, 33.
Girls' middle schools (see Middle school).
Giving, systematic, 35.
Government, recognition of church schools by, 44; course in Chinese classics, 50; choice of National Phonetic Script by, 65.
Government schools, students of, reached by institutional church, 28; cooperation in athletics with, 28; special lectures in, 28; system planned, 41; difficulties in way of, 41; relations with church schools, 43, 44; cooperation with, 184.
Graded classes in Sunday school, 77.
Grants, mission, to lower primary schools, 48.
Greek, in theological education, 57.
Griffiths, Helen, 16.
Group prayer meetings, 30.
Guthrie Memorial High School, 132.

Hankong, medical work at, 138.
High schools, in Hinghwa Conference, 132; Guthrie Memorial, 132; proposed at Yungchun, 134; vocational, at Ng-sauh, 134; at Chungking, 166, 171.
High, Stanley H., 16.
Higher primary schools, relative number of lower and, 47; agriculture in, 48, 64, 65; vocational features in, 48; domestic science in, for girls, 64; manual training, in, for boys, 64; in Central China Conference, 110, 115; in Foochow Conference, 120; in Hinghwa Conference, 132, 136; in Kiangsi Conference, 146; in North China Conference, 157, 161; in West China Conference, 172; in Yenping Conference, 178, 182.
Hinghwa, Bible training school for women at, 136.
Hinghwa Conference, language course of study in, 87; relation to Foochow Conference, 117; territory of, 129; staff of, 129; evangelistic work in, 129; self-support in, 130; special evangelistic campaigns in, 130; educational work in, 130; medical work in, 132; Christian literature program in, 132; advance program of, 133; institutional churches in, 133; rural church program in, 134; educational program in, 134; sources from which workers will come in, 136; medical advance in, 138; institutional work in, 138, 139.
Hitt Training School, 110.
Home economics, teaching of, 51; in Bible schools, 56.
Home missionary society, in each conference, 35; purpose of, 35.
Home sanitation, demonstration of, in rural church, 26.
Hospitals, new, 69; union of present, 69; special, 69; minimum staff for, 69; patients, division between, 69; visitors to patients in, 69; tuberculosis treatment in, 69; to direct dispensaries, 71; evangelistic work in, 71; at Nanking, 112, 150; at Chinkiang, 112; at Wuhu, 112, 116; at Kutien, 125; at Futsing, 125; in Hinghwa Conference, 132; at Tatien, 138; at Nanchang, 142, 149; at Kiukiang, 142, 149; at Changli, 159; at Shanhaikuan, 159, 163; at Tientsin, 159, 163; at Peking, 159, 162; at Taianfu, 159; at Tsunhwa, 163; at Chungking, 168, 170; at Chengtu, 170; at Tzechow, 170; at Yenping, 178, 184, 185; at Yungan, 178, 185.
Hostels, for ambulatory cases in hospital, 69; for visitors to hospitals, 69.
Hua-nang School (see Woman's College of South China).
Hygiene campaigns, in rural church, 26; in cooperation with Medical Association, 71.

Idolatry, renunciation of, required, 36.
Illiteracy, relation to government, 41; and National Phonetic Script, 65; and use of lantern slides, 80.
Improvements, civic, cooperation with authorities in planning, 26.
Indigenous, church, endangered by Centenary in America, 33.
Industrial education (see Vocational training).
Industries, new, fostered, 64; old, improved, 64.
Inquirers, classes for, 32; to be visited, 32; social service by, 33.

Institute, Bible, 63; in Kiangsi Conference, 145.

Institute, Sunday School, 77.

Institutes, special, to teach reading, 32; to prepare for church membership, 33; for lay workers and local preachers, 37; for teachers, 49; Bible, for women, 60, 113; for preachers, 123, 133; in Hinghwa Conference, 133; in Kiangsi Conference, 145.

Institutional churches, demanded by every conference, 24; Chinese name for, 24; features of, 24, 25; worship in, 24; Sunday school in, 24; prayer meeting, 24; organized pastoral visiting in, 24; chapel preaching in, 24; week-day Bible classes in, 24; personal workers' class in, 24; intercessors' bands in, 24; kindergarten in, 24; schools in, 24; definition of, 24; staff required by, 24; night schools in, 25; lectures in, 25; lantern slides in, 25; moving pictures in, 25; reading room in, 25; book store in, 25; loan library in, 25; exhibits in, 25; classes in, 25; boys' clubs in, 25; Boy Scouts in, 25; playground in, 25; child welfare in, 25; day nurseries in, 25; men's clubs in, 25; women's clubs in, 25; girls' clubs in, 25; games for women and children in, 25; social gatherings in, 25; tea shops in, 25; story telling in, 25; medical clinic in, 26; relief work in, 26; supervised visits to factories and schools, 26; program of advance in, 27; one, in every conference, 27; relations of, with Christian Associations, 27, 28; to reach students in government schools, 28; in Nanking, 114; in Wuhu, 114; in Chinkiang, 114; in Foochow, 119, 123; in Nanchang, 143; in Kiukiang, 143; in North China Conference, 160; in West China Conference, 170; in Yenping Conference, 176, 181.

Institutional work, in city churches, 26; in country churches, 26; in central church on each district, 27.

Intercessors' bands, in institutional church, 24.

Jones, Charles A., 16.

Junior college, work not to the done in middle school, 49; requirements for establishment of, 51; location of, 51; for women, 51.

Kian, 145.

Kiangsi Conference, location of, 141; population of, 141; membership of, 141; history of, 141; mass movement in, 141; missionary force in, 141; Chinese workers in, 141; church buildings in, 142; educational work in, 142; medical work in, 142; evangelistic advance in, 142; institutional churches in, 143; special evangelistic campaigns in, 145; Bible institutes in, 145; training institutes in, 145; colporteurs in, 145; evangelistic newspaper in, 145; new stations to be opened in, 145; new missionaries needed in, 145, 147, 149; evangelistic workers in, 145; educational advance in, 146; supervision of educational work in, 146; middle schools in, 146, 147; industrial education in, 147; training of evangelistic workers in, 149; medical advance in, 149, 150.

Kindergarten, in institutional church, 24; in primary schools, 47; in normal schools, 54; training schools, 54; training courses in girls' middle schools, 54.

Kintehchen, 145.

Kiukiang, hospitals at, 142, 149; institutional churches at, 143; industrial education at, 147; Bible school at, 149.

Korea, students from, 110.

Kutien, mission station at, 117; general hospital at, 125.

Language preparation, of missionary's wife, 81; of new missionaries, 87.

Language school, at Foochow, 87, 116; at Nanking, 87; at Peking, 87; at Chengtu, 87, 168.

Lantern slides, to illustrate lectures, 25, 32; in evangelistic campaigns, 31; in primary schools, 46; value of, 79; experiments in China with, 79; to teach social service, 80; use with illiterates of, 80; central agency for, 80; expert to direct, 80; production in 1920 of, 80.

Lay workers, training, 37; need of, 37; campaign to enlist, 37.

Lectures, in institutional church, 25; on general subjects, 25; on Christian subjects, 25; on hygiene, 25; on good citizenship, 25; illustrated, 25; in city church, 26; in rural church, 26; for students in government schools, 28; in evangelistic campaign, 32; in primary schools, 49.

Lewis, Bishop W. S., 16, 42; quoted, 42, 43, 76.

Library, loan, in institutional church, 25.
Life of Christ, 36.
Life, stewardship of, instruction in, 35; appeal for, 50, 78.
Life work, decisions made in middle schools, 50; appeals organized, 50; in Epworth League, 78.
Literacy, for church members, 37; defined, 37; in Central China Conference, 116; in West China Conference, 165; in Yenping Conference, 182.
Literary work, by misssionary's wife, 81.
Literature, use in evangelistic campaign, 31; Christian, cultivation of, 50; distribution in hospitals, 71; Sunday school, 77; need of, 78; department of, 78, 79; distribution of, 79; vernacular, in Foochow, 128; Christian, in Hinghwa, 132.
Local church, to have institutional work, 27; preparation for evangelistic campaign in, 30; preparation for evangelistic follow-up in, 32; survey of, 35; work in, for theological students, 59.
Local preachers, training of, 37; need of, 37; campaign to enlist, 37.
Local products, contests for, 26.
Local school committee, 46.
Location, of universities, 51; of junior colleges, 51; of women's colleges, 53; of construction bureaus, 85; of language schools, 87; of Central China Conference, 109; of Foochow Conference, 117; of Hinghwa Conference, 129; of Kiangsi Conference, 141; of North China Conference, 151; of West China Conference, 165; of Yenping Conference, 175.
Lord's Prayer, 36.
Lord's Supper, ritual for administration of, 36.
Lower primary schools, relative number of, and higher, 47; coeducation proposed in, 47; teachers in, 48; minimum wage scale in, 48; mission grants to, 48; school gardens in, 64; sewing taught in, 64.
Lungtien, mission station at, 117.

Magaw Memorial Hospital, 122.
Magazines, on file in institutional church, 25.
Market days, advantageous to evangelistic campaign, 31.
Mandarin, taught by National Phonetic Script, 66; to be taught new missionaries, 87.
Manual training, taught in boys' higher primary schools, 64.
Mass movement, in Kiangsi Conference, 141.
Medical auxiliary in United States, 73.
Medical clinic, in institutional church, 26.
Medical men on Board of Foreign Missions, 73.
Medical methods, inefficient, condemned, 69.
Medical Missionary Association, China, 71.
Medical program, new hospitals, 69; union of existing, 69; special hospitals, 69; minimum staff, 69; division between patients, 69; tubercular examination, 69; dispensaries, 71; standard of Nurses' Training Schools, 71; cooperate with Medical Missionary Association, 71; conference advisory committee, 71; support medical school Shangtung Christian University, 71; of Central China Conference, 116; of Foochow Conference, 125, 127; of Hinghwa Conference, 138; of Kiangsi Conference, 149, 150; of North China Conference, 162, 163; of West China Conference, 171; of Yenping Conference, 184, 185.
Medical schools, graduates in dispensaries, 71; Shantung Christian University, 71; in Foochow, 122.
Medical training, in women's colleges, 53; in Shantung Christian University, 163.
Membership, church, requirements for, 36; in Central China Conference, 109; in Foochow Conference, 117; in Kiangsi Conference, 141; in North China Conference, 153; in West China Conference, 166; in Yenping Conference, 177.
Men, visitation, in evangelistic campaign, 32.
Men's clubs, in institutional church, 25; in city church, 26.
Message, evangelistic, found effective, 30.
Messenger, women's, 112.
Methodist school system, China Educational Council in, 44; general secretary of education in, 44; associate general secretary in, 44; conference board of education, 44; secretary of conference board of education in, 46; district board of education in, 46; district supervisor of schools in, 46; local school committee in, 46; primary school policy (see Primary schools); participation of Woman's Foreign Missionary Society in, 47; teachers in 48; preference given Christian com-

(*Continued*)

Methodist school system,—(*Contd.*)
munities in, 48; middle school policy in, (see Middle Schools); university policy in (see University); junior college policy in (see Junior College); women's college policy in (see Women's College); medical training in, 53; religious education in, 53; emphasis on primary schools in, 53; normal school policy in (see Normal School); Biblical and theological policy in (see Theological Education); vocational schools in (see Vocational); secretary of vocational education, 64.
Methodist Women's College, former, at Nanking, 112.
Method of conducting evangelistic campaigns, 29.
Method of cultivating self-support, 35.
Middle School, graduation from, required for admission to Annual Conference, 37, 111; high standards necessary in, 49; not to attempt other work, 49; teacher training in 50; life work decision in, 50; union in, not desired, 50; elective courses in, 50; Chinese classics in, 50; graduates of girls', 50; religious education in, 50; kindergarten training courses in, 54; of University of Nanking, 104; at Ningkwefu, 110; at Wuhu, 110; at Chinkiang, 110; for girls, at Nanking, 110, 112; in Foochow Conference, 120, 124; vernacular, at Foochow, 124; in Kiangsi Conference, 142, 146, 147; in North China Conference, 156, 157, 161; in West China Conference, 168, 171; in Yenping Conference, 182; in Hinghwa Conference (see High School).
Ministry, supplied by theological and Bible schools, 37; local preachers needed in, 37.
Mintsing, mission station at, 117.
Mission grants (see Grants).
Mission, organization, cooperation needed in, 82; increase of Chinese representation in, 82, 83; joint, 83; of workers of General Board, 83; voting privilege in, 83; finance committee of (see Finance).
Missionaries needed, in Central China Conference, 114, 116; in Foochow Conference, 122, 124, 125, 127; in Hinghwa Conference 138; in Kiangsi Conference, 145, 147, 149; in North China Conference, 160, 162, 163; in West China Conference, 172; in Yenping Conference, 186, 187.
Missionaries, number of, in Central China Conference, 109; in Foochow Conference, 117; in Hinghwa Conference, 129; in Kiangsi Conference, 141; in North China Conference, 151; in West China Conference, 166; in Yenping Conference, 175, 176.
Missionary, district, cooperation in enlisting new workers of, 61.
Missionary, preparation of new, time for reaching field of, 87; language study, 87; expenses of, 87.
Missionary societies, women's, 85.
Missionary's wife, home duties paramount for, 81; language preparation and, 81; responsibility to women and servants of, 81; and secretarial work, 81; messenger service by, 81; literary work by, 81; publicity work by, 81; entertaining by, 82; teaching Phonetic by, 82; teaching Romanized by, 82; conduct of Sunday school by, 82; conduct of mothers' clubs by, 82; teaching in Bible institutes by, 82; teaching in station classes by, 82; supervision of visiting nurses by, 82; supervision of pastors' wives associations, 82.
Money, stewardship of, instruction in, 35.
Model Sunday school, at Foochow, 124.
Mothers' clubs, conducted by missionary's wife, 82.
Movement, Advance (see Advance).
Moving pictures, in institutional church, 25; to illustrate lectures, 25.
Music, in evangelistic campaign, 32.

Name, Chinese, for institutional church, 24.
Nanchang, junior college at, 51; hospitals at, 142, 149; institutional churches at, 143; evangelistic newspaper at, 145; Bible school at, 149.
Nanking, women's college at, 53, 110; Union Bible Teachers' School for Women at, 61, 110, 161; language school at, 87; University of, 110, 147; Union Theological School at, 110; middle school of University at, 110; Central China Conference Academy at, 110; middle school for girls at, 110; Hitt Training School at, 110; hospital at, 112, 150; institutional churches at, 114.
Nanking Theological School, 110, 115.
National office for Advance Program, 80.
National Phonetic Script (see Phonetic).

Nature study, in primary schools, 47.
Need of Chinese workers, 61.
Need of Christian literature, 78.
Need of evangelistic campaigns, 29.
Need of higher educational standards, 41.
Need of increased theological faculties, 62.
Need of missionaries (see Missionaries needed).
Need of primary school (see Primary schools).
Need for vocational education, 63.
Newspapers, on file in institutional church, 25; securing space for social service news, 27; evangelistic, 145.
Ng-sauh, 129; medical work at, 138.
Night school, in institutional church, 25; in rural church, 26.
Ningkwefu, 109; middle school at, 110.
Normal schools, graduates of, 48; at Chengtu, 53; to be increased, 53; to be strengthened, 53; two grades of, 54; added year in, 54; union, at Foochow, 122, 125.
North China, kindergarten training school in, 54; construction bureau in, 85.
North China Conference, area of, 151; railways in, 151; missionaries in, 151; Chinese district superintendents in, 151; college graduates in ministry of, 151; evangelistic work in, 153; church membership in, 153; education in, 156; higher schools in, 156; secondary schools in, 156, 157; primary schools in, 157; schools for pastors' wives in, 157; medical work in, 159; fiftieth anniversary of, 159; rapid increase expected in, 160; number of churches in, 160; new missionaries needed in, 160, 162, 163; institutional churches in, 160; cooperation with government schools in, 160; training evangelistic workers in, 161; educational advance in, 161, 162; medical advance in, 162, 163.
North China Union Language School, 87.
Nurseries, day, in institutional church, 25.
Nurseries, plant, in primary schools. 47.
Nurse, visiting, 82, 116.
Nurses' Association, 71.
Nurses' training schools, standard of, 71; Union, North China, 159; at Yenping, 178.

Office, national, for Advance Movement, 80.
Old people's home, in Hinghwa Conference, 139.
Open forum, in institutional church, 25.
Opening new fields, method of, 120.
Orphanage, in Hinghwa Conference, 138, 139.
Overlapping, with work of Christian Associations, conferences to eliminate, 28.

Paper for young people, 78.
Parker, J. I., 16.
Parks, cooperation in planning, 26, 27.
Pastor, cooperation of, in enlisting new workers, 61; post-graduate study by, 62; to learn National Phonetic Script, 65; adequate support for, 61, 81; additional, in Central China Conference, 115; salary of, in Foochow Conference, 119, 122.
Pastor's salary, adjustment by conference committee, 35; scale on basis of self-support, 35; discussion of, 61.
Pastor's wife, key position in church, 60; educating the, 60, 61, 138; association of, 82; not to receive separate salary, 82.
Pastoral visiting, in institutional church, 24.
Patients, hospital, division between, 69; treatment of ambulatory, 69; friends and relatives of, 69.
Pedagogy, taught in theological schools, 57; religious, 77.
Peking, junior college for women at, 51; women's college at, 53; language school at, 87; University, 151, 156; Academy, 156; hospitals at, 159, 162; Union Bible School at, 161.
Peoples' schools, 196.
Personal evangelism, in Epworth League, 78.
Personal workers' class in institutional church, 24; in evangelistic campaign, 30.
Pharmacist, in special hospitals, 69.
Phonetic, National, Script, chosen by government, 65; to reduce illiteracy by use of, 65; to secure common language for China by use of, 65; Bible reading by means of, 65; to be learned by pastors, teachers, workers, 65; to be studied in Sunday schools, 65; to be studied in day schools, 66; to be used to teach Mandarin, 66; taught by missionary's wife, 82; in Central China Conference, 116; in Yenping Conference, 182.
Photography and lantern slides, 79, 80,

Playground, in institutional church, 25, 176; in city church, 26; cooperation with civic authorities in planning, 26, 27.
Prayer meeting, in institutional church, 24; group, in evangelistic campaign, 30.
Preaching, chapel, in institutional church, 24.
Preparatory Bible School, 63.
Probation, requirements for admission upon, 36.
Program Statement Commission, reports adopted unanimously by, 18; results adopted by Central Conference of Eastern Asia, 18.
Program Study Conference, inception of, 15; method of work, 16-18.
Primary schools, necessity for, 46, 53; policy of development of, 46; participation of Woman's Foreign Missionary Society in, 47; relative number of lower and higher, 47; self-support in, 47; tuition in, 47; kindergartens in, 47; equipment of, 47; nature study in, 47; gardening in, 47; nurseries in, 47; teachers in, 48; preference given Christian communities by, 48; Bible study in, 48; course of study for teachers in, 48, 49; promotional program for, 49; use of lantern slides in, 49; cultivation of Christian literature in, 50; additional, in Central China Conference, 116; in Foochow Conference, 124; in Kiangsi Conference, 146; in North China Conference, 161, 162; practice, 168; in West China Conference, 168, 172; in Yenping Conference, 182, 183.
Primary unit, in villages, 114; defined, 114; method of working of, 115.
Publicity, in special evangelistic campaigns, 30, 32; in China, need of, 79; in America, 79; bureau in Shanghai, 79; by missionary's wife, 81.
Putien, 129.

Raising, stock, demonstration of, in rural church, 26.
Reading program, in West China Conference, 170.
Reading room, in institutional church, 25; in city church, 26; in rural church, 26.
Reading, teaching, in institutional church, 25; in rural church, 26; in city church, 26; in evangelistic campaign, 32.
Recognition, government, of church schools, 44.
Recreation, for women and children, in institutional church, 25.
Relief work, in institutional church, 25; in North China floods, 153.
Religion, School of, 63.
Religious pedagogy, 77.
Religious education, in women's colleges, 53; in universities and colleges, 53; in middle schools, 53; community school of, 77.
Ritual, for baptism, 36; for reception of members, 36; for Lord's Supper, 36.
Romanized literature, taught by missionary's wife, 82.
Rural church, worship in, 26; schools in, 26; lectures in, 26; exhibits in, 26; taught in, 26; reading room in, 26; hygiene night classes in, 26; social gatherings in, 26; agricultural demonstrations in, 26; contests in, 26; program of Central China Conference for, 114, 115; program of Hinghwa Conference for, 134.
Rural economics, taught in theological schools, 56.
Rural sociology, taught in theological schools, 56.

Sahsien, 157, 161.
Salaries, of pastors, 61, 62, 110; of pastor's wife, 82; of Woman's Foreign Missionary Society workers, 85; increase of pastors', in Foochow Conference, 122.
Sanitation, home, demonstration of, in rural church, 26; campaign for, 74.
Schedule, daily, in evangelistic campaign, 22.
Schools, in institutional church, 24; night, in institutional church, 25; supervised visits to, 26; in city church, 26; rural church, 26; government, students reached by institutional church, 28; planned by government, 41; more, needed, 41; aim of church, 41; relation of church and government, 43, 44; Methodist, system (see Methodist school system); local, committees, 46; primary, policy (see Primary schools); summer, for teachers, 49; kindergarten training, 54; Bible, 60, 63; for pastors' wives, 60, 61, 138; theological and Biblical, 54ff. Union Bible Teachers', for women, 61; vocational (see Vocational); Vocational Training school, 65; to teach National Phonetic Script in, 65; medical (see Medical Schools); community, of religious education, 77; people's, 116; in Foochow

(*Continued*)

Schools, in institutional—(*Contd.*)
Conference, 124, 125; of industrial arts, for girls, 124; for foreign children, at Foochow, 127; for nurses, in Hinghwa Conference, 138; in the Kiangsi Conference, 146, 147; in North China Conference, 161, 162; in West China Conference, 168, 170, 171; in Yenping Conference, 176, 182, 184.
School buildings, examination of, 69; room for Sunday school work in, 77.
Script, National Phonetic (see Phonetic).
Secretarial work, done by missionary's wife, 81.
Secretary, general, of education, 44; associate, general, of education, 44; of conference board of education, 46; of industrial and vocational education, 64; general, for Sunday school work, 77; Chinese, for conference Sunday school work, 77; Chinese field promotional, 80; Chinese conference, 81; missionary associate conference, 81.
Seed testing, in rural church, 26.
Self-support, defined, 33; relation to pastor's salary, 35; methods of cultivating, 35; in primary schools, 47; in dispensaries, 71; and women's missionary societies, 85; in Central China Conference, 112, 116; in Foochow Conference, 119; in Hinghwa Conference, 130; in Yenping Conference, 181, 182, 183.
Seminary, theological, 63.
Separation between conferences in China, 17.
Sericulture, 64, 65.
Servants, responsibility of missionary's wife to, 81.
Sewing, taught in primary schools, 64.
Shanhaikuan, 151, 159.
Shanghai, publicity bureau in, 79; national office in, 80; central construction agency in, 86.
Shantung, 151; Christian University, 163.
Shops, tea, in institutional church, 25.
Shuenchang, 181, 185.
Sienyu, 129; nurses and doctors at, 129; institutional work planned at, 134; Bible training schools at, 136; medical work at, 138.
Soap, manufacture of, 64.
Social Christianity, 23.
Social Creed of the Churches, 56.
Social gatherings, in institutional church, 25; in city church, 26; in rural church, 26.
Social principles of the Bible, taught in theological schools, 56.
Social reforms, studied in theological schools, 56.
Social service, union, 27; news of, 27; cooperative city-wide, campaigns, 27; national movements, 27; every church to attempt some form of, 27; by recent converts, 33; stressed in theological education, 56; in Epworth League, 78; taught by lantern slides, 80.
Social work, practical, for theological students, 56; women's, in Hinghwa Conference, 133.
Sociology, to be studied in theological schools, 56.
South China, kindergarten training school in, 54.
Space, in newspapers, securing for social service news, 27.
Speaker, choice of, in evangelistic campaign, 31.
Spiritual life, stimulating, of church members, 35; of theological students, 54, 56.
Staff, of institutional church, 24; of special evangelistic campaign, 29; of Methodist school system, 44, 46; of hospitals, 69; of construction bureaus, 85.
Standards of education, higher, needed, 41, 53; danger of low, 42, 43.
Station classes, teaching by missionary's wife in, 82; in Foochow Conference, 123; in Kiangsi Conference, 149.
Stereopticon (see Lantern slides).
Stewardship, instruction in, 35; campaign, 35, 37.
Stewart Evangelistic Fund, 109.
Stock raising, demonstration of, in rural church, 26.
Store, book, in institutional church, 25.
Story telling, in institutional church, 25.
Street, cleaning, cooperation with civic authorities in planning, 26, 27.
Student Volunteer Movement, 61.
Students, in government schools, reached by institutional church, 28; study abroad, 53; theological, fostering spiritual development of, 54; social work for theological, 56; church work for theological, 59; tubercular, examination of, 69; from Korea, 110.
Summer schools, for teachers, 49; for preachers, 123, 181.
Sunday, influence of, on evangelistic campaigns, 31.
Sunday school, in institutional church, 24; teachers from middle schools for, 53; to teach National Phonetic

(*Continued*)

Sunday school, — (*Contd.*)
Script in, 65; program for, 77; leadership needed in, 77; general secretary for, 77; Chinese secretaries for, 77; literature for, 77; model, in each conference, 77; annual, institute, 77; graded classes, 77; teacher training, 77; religious pedagogy in, 77; share in young people's paper, 78; conducted by missionary's wife, 82; work in Foochow Conference, 119, 123, 124.
Superintendent, district (see District superintendent).
Supervisor, district, of education, 46; to be member of women's conference, 47; in Kiangsi Conference, 146; in West China Conference, 172.
Support, adequate, of pastorate, 61, 82.
Survey, of local church, 35; of Hinghwa Conference, 133.
System, Methodist school (see Methodist School System).
Systematic giving, 35.

Taianfu, junior college at, 51; middle school, 157, 161; hospital at, 159; Bible school at, 161.
Tatien, 129; general hospital at, 138.
Tea shops, in institutional church, 25.
Teach, domestic economy, in institutional church, 25.
Teach, reading, in institutional church, 25; in evangelistic campaign, 31; in Central China Confererence, 116.
Teacher training, in Sunday school, 77.
Teachers, institutes for, 43, 48; qualifications for, 48; course of study for, 49; training in middle school for, 50; to cultivate Christian literature, 50; in universities, 51; in Sunday schools, 53, 77; in primary schools, 54; in secondary schools, 54; cooperation of, in enlisting new workers, 61; for vocational training schools, 65; to learn National Phonetic Script, 65.
Technical missionaries, in construction bureaus, 85; work of, 86.
Tehwa, 129; medical program for, 138.
Ten Commandments, 36.
Testing, seed, in rural church, 26.
Theology, School of, 63.
Theological Department, 63; at Peking, 156, 162.
Theological educaton, fostering spiritual development during, 54; study of, social principles of Bible, sociology, psychology, social reforms, agriculture, rural economics, rural sociology, during, 56; practical social work in, 56; pedagogy to be taught in, 57; English in, 57; Greek in, 57; Chinese literature in, 57; practical work before beginning, 59; service in local church by students during, 59; cooperation in evangelistic campaigns by students during, 59; length of course of, 59; alterations in course of, 59; Bible institutes for women's, 60; home economics studied in women's, 60; strong faculties required for, 62; classes of, 63.
Theological faculties, responsible for enlisting new workers, 61; extension work for, 62; increase needed in, 62.
Theological seminary, 63; at Nanking, 110; Union, at Foochow, 120, 125; at Peking, 162.
Tientsin, junior college for women at, 51; Wesley Church at, 153; middle school at, 136; hospital at, 159, 163; junior college at, 161.
Time, stewardship of, instruction in, 35; life work appeals for, 50, 78.
Tithing, 35; campaign for, 35.
Tracts, distribution in hospitals, 71.
Trade school, at Hinghwa, 136.
Training conference, for official members, 133.
Training school, kindergarten, 54; nurses', in Foochow, 122; nurses', in Sienyu, 138; nurses' in Peking, 159.
Tsinanfu, 151, 163.
Tsiningchou, 151.
Tsunhwa, 161, 163.
Tubercular examination, 69.
Tuition, in primary schools, 47.
Tungki, 109; medical work at, 112, 116.
Tzechow, 168, 170, 171, 172.
Union Bible School, at Peking, 161; at Chengtu, 168.
Union Bible Teachers' School for women, 61, 149, 161.
Union exhibits, in rural church, 26.
Union higher primary schools, in Foochow Conference, 124.
Union hospital, at Nanking, 112; at Tientsin, 163.
Union kindergarten training schools, 54.
Union medical college, at Foochow, 122; at Peking, 156; at Tsinanfu, 163.
Union medical college for women, 156.
Union middle schools, 50, 168.
Union normal school, at Foochow, 122, 125; at Chengtu, 168.

Union social service, 27.
Union theological school, at Nanking, 110; at Foochow, 120, 125.
Union Training School for Nurses, North China, 156.
Union universities (see Universities).
Union women's colleges, at Peking, 53, 156; at Nanking, 53, 110.
United States, medical auxiliary in, 73.
Units, use of, in evangelistic campaigns, 31.
Universities, four union, 51; location of, 51; to be developed, 51; teachers in, 51; junior colleges in, 51; religious education in, 53; at Nanking, 110, 132; at Foochow, 120, 125; at Peking, 151, 156; at Tsinanfu, 163; at Chengtu, 166, 168.
University of Nanking, 110, 147.

Village plant (see Primary Unit).
Visitation of inquirers, 32.
Visiting nurse, supervised by missionary's wife, 82; in Central China Conference, 116.
Visits, supervised, to factories and schools, 26.
Vocational training, in higher primary schools, 48; needed in China, 63; conducted by Chinese, 64; developing new industries by, 64; improving old industries by, 64; secretary for, 64; supervision of, by conference board of education, 64; employment of bamboo work, carpentry, black-smithing, masonry, agriculture, in, 65; sericulture and cotton raising, in, 65; school in each conference, 65; at Ng-sauh, 136; in Kiangsi Conference, 147; in North China Conference, 162.

Ward, Ralph A., 16.
Week-day Bible classes, in institutional church, 24.
Welfare, child, in institutional church 25.
Wesley Church, Tientsin, 153.
West China, kindergarten training school in, 54; construction bureau in, 85; language school in, 87.
West China Union University, 166, 168.
West China Conference, location of, 165; history of, 165; literacy in, 165; membership in, 166; missionaries in, 166; Chinese district superintendents in, 166; high schools in, 166; university in, 166; medical work in, 168, 170, 171; evangelistic campaigns in, 170; reading program in, 170; institutional work in, 170; middle school program of, 171; primary school program of, 172; missionaries needed in, 172.
Woman's College of South China, 120, 125.
Women, recreation of, 25; classes to teach reading to, 25, 26; visitation of, in evangelistic campaign, 32; as lay workers, 37; study of home economics by, 56; Bible institutes for, 60; Bible schools for, 54; Union Bible Teachers' School for, 61; responsibility of missionary's wife to, 81; missionary societies of, 85.
Women's clubs, in institutional church, 25; in city church, 26.
Women's Christian Temperance Union, organizing local branches of, 27.
Women's colleges, junior, 51; to reach Chinese homes, 51; home economics in, 51; religious education in, 53; to be strengthened, 53; location of, 53; establishment of, at Chengtu, 53; at Foochow, 120; at Nanking, 110, 147; at Peking, 156.
Woman's Foreign Missionary Society, participation in primary schools by, 47; cooperation in mission organization by, 82, 83; no separation of appointments of, 85; salaries of workers of, 85.
Women's Messenger, 112.
Workers, clerical, 116.
Workers, enlisting new (see Enlisting).
Workers, evangelistic, needed in Central China Conference, 114, 115; needed in Foochow Conference, 122; needed in Hinghwa Conference, 133; needed in Kiangsi Conference, 145, needed in North China Conference, 160; needed in West China Conference, 172; needed in Yenping Conference, 180, 181.
Workers, lay, needed, 37; institutes for, 37; to study National Phonetic Script, 65.
Workers, personal, class, in institutional church, 24.
Worship, in institutional church, 24; in city church, 26; in rural church, 27.
Wuhu, 109; middle school at, 110; hospital at, 112, 116; institutional church at, 114.

Yard, James Maxon, quoted, 22.
Yenping Conference, relation to Foochow, 117; location of, 175; territory of, 175; relations of with Congregationalists, 175; mission-

(*Continued*)

Yenping Conference,—(*Contd.*)
aries in, 175, 176; number of churches in, 176; church members in, 176; Chinese district superintendents in, 176; institutional church in, 176, 181; educational work in, 176, 178; medical work in, 178; mission stations to be established in, 178; Bible school in, 178; self-support in, 180, 181; Bible department in, 180; evangelistic workers needed in, 180, 181; summer schools in, 181; construction program in, 181, 183, 184; Phonetic in, 182; program of educational advance in, 182; independent schools in, 182, 183; cooperation with government in, 184; hospital development in, 185; dispensary development in, 185; new missionaries needed in, 186, 187.
Young Men's Christian Association (see Christian Associations).
Young people, paper for, 78.
Young people's work (see Epworth League).
Young Women's Christian Association (see Christian Associations).
Yuki, 175, 178, 181, 182, 185, 186, 187.
Yungan, 178, 181, 185, 186, 187.
Yungchun, 129; institutional work planned at, 134; high school proposed at, 134; Bible training school for women proposed at, 134.

THE END

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California
A6915

PRINTED IN THE REPUBLIC OF CHINA

BV
3415
P75
1920

Program study and statement conference of the Methodist Episcopal church in China, Peking, 1920.

China's challenge and the Methodist reply; program of advance of the Methodist Episcopal church in China, adopted at the Program study and statement conference , Peking, January 27-February 10, 1920. Edited by Paul Hutchinson. Shanghai, the Methodist publishing house in China [1920?]

226p. illus. (incl. maps, diagrs.) pl. 24cm.

1. Missions--China. 2. Methodist Episcopal church--Missions. I. Hutchinson, Paul, 1890- ed. II. Title.

A6915

CCSC/sr

A6915